The Nation.

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The Week.

The Rate bill is, as we go to press, not yet out of Congress, and the Interstate Commerce Commission has not yet had its powers enlarged, but the effects of the campaign for railroad legislation in Washington are already to be observed in the unusual activity of the various State railroad commissions. June 20 the Kentucky Commission ordered what one railroad man characterized as an "astounding and revolutionary" series of reductions in rates to local points. Some reductions amount to as much as 25 per cent., while the "saving to shippers," which most of the rate commissions take such pride in pointing to, is estimated at $1,800,000. The newly created commission in the State of Washington gave hearings last week on five subjects: the joint rate on wheat, the freight rate on empty grain bags, the terminal rate for Bellingham, the minimum charge on small shipments, and a new station for Pasco. The Wisconsin Commission, having finished an elaborate series of hearings on the 2-cent-a-mile passenger rate, is expected shortly to deliver its decision, the general expectation being that the various roads will be classified according to earning capacity, only those in least prosperous condition being allowed to retain the present 3-cent rate.

The Indiana Commission, also newly created, on June 12 first asserted its right to prescribe freight rates, reducing the rate upon coal in a test proceeding by 40 per cent. The Illinois Commission, one of the oldest in the country, has given but little attention to rate matters since a general revision in 1900; but on June 5 it embodied the result of a long series of hearings in a sweeping horizontal reduction of rates, 10 per cent. on some classes, and 8 on others. The Minnesota Commission, which finished a comprehensive series of hearings in March, has not yet acted on the questions considered. So the news runs throughout the country, these instances being merely typical. President Roosevelt's campaign at Washington has galvanized local authorities into action. Since the Granger movement, it would probably be impossible to find a period of such general State activity in the control of the railroads. The value of it all is anything but uniform.

Senator Lodge spoke words of truth and soberness when he said in the Senate on June 20 that your most successful breeder of Socialists and Anarchists is the cynically law-defying rich man. The latter talks plaintively about the guarantees of property and the foundations of good order, but he himself is the one who does most to break them up by his assumption that the ordinary criminal laws were not intended for millionaires. This is a thesis not unfamiliar to our readers. Another one is that any unfair advantage given one man by the law, at the expense of another, is a direct provocative of social discontent. Men know that they cannot be equal except before the law; and when a law like the Dingley bill creates favored classes, and gives them the power to tax their fellows, it becomes a fruitful mother of Socialism. How does Senator Lodge know that he, by his refusal to lift a finger to remove the unjust burdens of the tariff, is not doing as much to increase the Socialist vote in Haverhill and Lynn as Nelson Morris is in Chicago? When the Massachusetts Senator got round to giving England a *tu-quoque*, he did it in the finest style of the chauvinistic art. The only difference between the English and ourselves, affirmed Senator Lodge, is that we wash our dirty linen on the housetops, and shout to everybody to observe the process, while the English drop theirs quietly into some convenient coal-hole. But that is a slight oratorical exaggeration. No one need assert that human nature is better in England than in this country; sensible Englishmen would be the last to say so. But they do think they have better laws than we against such conscienceless promoters as Whitaker Wright, and that they enforce them better. In Government scandals, too, they are as relentless as we in coming down hard on the guilty, but less sensational. Yet there is no telling how long this superiority in method may continue. The English press is rapidly developing a forty-hysteric power, comparable to our own, and the rest may come any day.

President Roosevelt has resolved to bring sweeping criminal prosecutions against the Standard Oil Company. There has been a vast amount of unofficial evidence against it; the Commissioner of Corporations has officially charged it with violating the statutes of the United States; the Interstate Commerce Commission has drawn out testimony appearing to inculpate it. Now let us have the case tried out. Even the friends of the Standard, like Dr. MacArthur and Chancellor Day, who deplore reckless charges without legal process, must rejoice to see the machinery of the law set in motion. Mr. Moody indicates the legal weapons which the Government will employ. The Standard will be prosecuted under the Anti-Trust act, under the Elkins law against rebates, and under the general conspiracy laws of the United States. It was in the net of these last that Thomas and Taggart were caught in the rebate prosecutions at Kansas City, and sentenced to the penitentiary. The Elkins act against rebates abolished the penalty of imprisonment, but forgot to repeal that statute which makes it a prison offence to conspire to violate any law of the United States. So if it can be shown that Standard Oil officers not only took rebates, but conspired in order to force the railroads to give them, the penitentiary will yawn before them.

President Roosevelt is quite right in pointing out to the appealing Hebrews the difficulty of making any official representations to Russia in the matter of the massacre of Jews. It is a process scarcely known to diplomacy. We should certainly resent it if Russia asked us to put a stop to lynchings; and, distracted though she now is, it is probable that Mr. Roosevelt is right in thinking that she would take any official remonstrances from us very ill, and that he could not "accomplish anything but harm by interference." Unfortunately for his argument, however, he did interfere under similar circumstances in 1903. It is his own fault if Hebrews are now recalling that a Presidential election was then pending.

In his annual message to Congress, President Roosevelt renewed his recommendation that the "regulation" of insurance be undertaken by the Federal Government. It was an interest "clearly national in character"; it had "outgrown the possibility of adequate State supervision"; and it was high time that the United States should "follow the policy of other nations" and undertake "adequate national supervision" of the insurance business. True, there were some who had doubts about the Constitutional power of Congress to legislate in the premises, and hence the President hoped that Congress would "carefully consider" that aspect of the matter. Congress has done so. Some months ago, the Judiciary Committee of the House reported unanimously that there was no warrant in the Constitution for what the President proposed. On Monday the Senate Committee on the Judiciary reported through Senator Spooner their unanimous opinion "that the Congress is without authority under the Constitution to supervise and regulate the business of marine, fire, and life insurance except in the District of Columbia, the

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Territories, and the insular possessions of the United States." This seems to leave Senator Dryden of the Prudential as the only one to agree with Mr. Roosevelt's law.

In contrast to the general fusion spirit in Pennsylvania this year, backers of a new labor party in that State announce that they will never combine with the Republicans, Democrats, or Socialists. At the same time that State Treasurer Berry announces his definite withdrawal from the race for the Democratic nomination for Governor, leaving the way clear, barring accidents, for that party's endorsement of Emery, the choice of the "Lincoln Republicans," the laborites are to tread a lonely path. "Nobody looks out for the interests of labor," say the textile workers of the State who are most active in promoting the labor ticket. They cite the defeat of the fifty-five-hours-a-week bill in the last Legislature as proof. So far as they have gone, these new party agitators seem to have avoided the hysteria usually associated with such movements. They disclaim any other intention than to put men of their class, who know their needs, into the State Legislature. According to their plan, "labor leaders" and union officials will be kept out of the convention, and will not be nominated for office. How this desirable result is to be obtained is not explained, nor is it clearly shown how the new organization means to keep distinct from the Socialist party.

The committee authorized by the Massachusetts Legislature this year, and appointed by Gov. Guild, to study the insurance laws of the State and recommend modifications, has made its report. It was instructed especially to find out how Massachusetts might be benefited by the adoption or rejection of any of the provisions of the Armstrong report in New York, or of the measures recommended by the Chicago conference of governors, attorney-generals, and insurance commissioners. A number of changes in the State law are suggested, including a general act to govern the formation of new companies; the Wisconsin provision for requiring a yearly gain and loss exhibit; the prohibition of officers and directors from being pecuniarily interested in a company's financial transactions; the appointment by the Governor of two State directors on the board of mutual companies, with a definite prohibition of deferred dividends. In a general way, the committee followed the New York committee's findings. It was consistent in recommending that all salaries above $5,000 a year be authorized by the boards of directors only, and that pensions and political assessments be cut off.

Where the Massachusetts committee failed to agree with the Armstrong report was in these recommendations: that no limitation of the amount of new business be imposed; that no restriction upon investments by the companies be enforced, except that no more than 10 per cent. of the capital of a company shall be invested in the stocks of any one corporation; and that no limitation of expenses be required, nor any restriction of expenses within the "loadings." It is proposed that punishment for rebating shall not be extended to the receiver of the rebate, that bonuses for new business be disallowed, and that the accounting be made uniform and be subjected to periodical examination by publicly licensed accountants. Favorable comment on the committee's report is general; the only regret seems to be that no way was found effectively to reduce the cost of life insurance. Meanwhile, the investigations of Canada's Insurance Commission are proceeding, as the Toronto *Sun* notes, without any special vigor or earnestness. Even at Ottawa, however, enough has been revealed to show the necessity for "a system of inspection that will inspect, and certain provision for the jailing of directors and presidents who falsify returns or use for personal ends funds committed to them in trust."

The lawyers of the Eighth Judicial District have set the rest of the State an example in the way of taking nominations for the bench out of politics. At Buffalo on Friday five hundred representatives of the various bar associations of the district met to choose the four men best fitted for the vacancies in the Supreme Court. The chairman made an admirable statement of the object of the gathering: "We are not here," he said, "to pull wires. We want the full expression of the majority of the bar on the best fitness of men for these offices. Freedom of the bench from all entanglements, political or otherwise, is what we desire." The result of the ballot was the choice of three Republicans and one Democrat. The managers of the two party machines will hardly dare to put up candidates against this ticket of the lawyers, for voters are now independent enough in New York State both to defeat the partisan and to punish the politicians who put him forward. It is too much to expect that before the election in November the lawyers in every judicial district will be able to throw off professional inertia, overcome the opposition of the bosses, and force non-partisan nominations. The thing should, however, be done in New York and Brooklyn, where the bar is strong and well organized.

Minnesota seizes the opportunity to remind California that in one respect, at least, the Pacific Coast State is behind the times. With the destruction of San Francisco's City Hall, were destroyed all records of titles in the city, and now owners are dependent upon the more or less incomplete records of the title-guarantee companies. The municipality itself will be at the mercy of these companies when a reduplication of the burned books is attempted. But it is pointed out in Minnesota that the Torrens registration system would have minimized the damage. As it works in the Northwest, a title becomes unassailable six months after the entry of the decree of title; after that a claimant must proceed against the State, which has guaranteed the title, rather than against the individual holder. Again, in case the official record is destroyed, a certified copy in the owner's possession is taken as conclusive proof of the matter contained in the original. California had a Torrens law, but it had been ignored; what seems to be needed now is what is urged in Minnesota—that registration be made compulsory rather than voluntary. As a first step, it has been suggested that all estates passing through the probate courts shall be registered under the law.

Houston now adds her testimony to that of Galveston to show that the so-called "Texas plan" of municipal government is worth careful study. What the five commissioners, in whose hands the conduct of the city's business was placed after the flood, have done in the Gulf city, a similar body is doing in Houston. The *Post* of that city notes enthusiastically some of the things accomplished since the old spoils system was abandoned: After a year in office, the commission paid off an old and annoying floating debt of $400,000 without issuing bonds; ample school facilities have been provided, for the first time in years; systematic street cleaning has been undertaken; "graft" in the purchase of city supplies has been cut off, and a worker who gets a dollar from the city earns it; it has been voted to purchase the waterworks for the city; a vigorous and systematic paving policy has been adopted; provision has been made for a gradual retirement of outstanding city bonds; and, with all these achievements, the tax rate has been reduced from $2 on a hundred to $1.90 on a hundred. Though the experiment is too new to justify all that optimistic Texans claim for it, it is hoped that in efficiency and honesty these governing commissions, already at work or provided for in Galveston, Houston, and Dallas, will not fall below the present high standard.

Even a boss of the old school has his moments of virtuous expansion. When San Francisco faced the problem of adjusting its material affairs after the fire,

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it was judged necessary to convene the State Legislature in special session and secure an extension of the statute of limitations and certain other urgent measures. Accompanying the San Francisco delegation to Sacramento was Abe Ruef, the undisputed boss of the California metropolis and the power behind Mayor Schmitz. Here, it would seem, was the "grafter's" opportunity, for the Legislature was in the mood to grant whatever the city's representatives asked for. But, according to the Sacramento *Bee*, Ruef "used his pull with the Legislature in the interest of economy and dispatch." This was merely an extension of the boss's effective work as a member of the Citizens' Relief Committee of San Francisco, where his Mayor proved to be a man of liberal ideas and balanced energy. In speaking of the need for the extra session, Ruef took occasion to dispel some of the illusions that have grown up about him. Of course, he denied being in politics for profit; more credible was his explanation that he took up Schmitz "in the first instance, not for his sake, but because I wanted to beat somebody else. And," he added significantly, "I still have enemies to punish and friends to aid." It was a definite notice to the world that, while a boss can drop his club and labor for the community in a crisis, his life-work is not of such a philanthropic nature.

M. Clemenceau's address of June 19 in the Chamber puts him on record as an opportunist Republican of the late Waldeck-Rousseau's sort. His explicit condemnation of collectivism, made in rejoinder to M. Jaurès's plea for pure Socialism, shows that the Ministry no longer depends upon Socialistic support. It will welcome, but does not need it. No recent Government has been able to maintain so independent an attitude. The practical outcome of the Clemenceau policy, which must be regarded as that of the Cabinet, is not easy to forecast. It is one thing to profess friendliness to all manner of paternalistic legislation, and quite another to pass the requisite laws. Previous governments have been well content to let their most radical measures drag along from Parliament to Parliament, or even die between sessions. In almost every case the budgetary consideration stands in the way of the proposed reform. It seems probable, then, that the ruling Radicalism will pursue a Fabian course, and confine its law-making to the old-age pension bill, already promised, and to such measures as do not draw directly upon the Treasury. M. Doumer's bill for limiting Government contracts to firms that adopt the profit-sharing idea, is a sample of the more inexpensive avenues towards M. Clemenceau's vision of reconciled labor and capital.

It is evident that the Duma has no constitutional right to demand the resignation of the Ministry, but it is also clear that nothing worth while can be done in Russia without an understanding between Parliament and the Czar. By voting want of confidence in the Ministry, the representatives of the people have shown that Premier Goremykin is not the proper man to bring about the necessary *entente*. Meantime, the old power and the new are drifting further apart, and any remaining bond of loyalty is being strained to the breaking-point. At such a moment it is foolish to stand on punctilio. If only in the hope of stooping to conquer, Nicholas II. could well afford to dismiss the present Prime Minister and call one from the Constitutional Democrats, who constitute the Parliamentary majority. Some such striking demonstration of good will would go far towards insuring real co-operation between the Czar and the National Assembly he has called into being.

As bearing on the dearth of great leaders in Russia, Frédéric Loliée writes, in the *Revue Bleue*, of the weakness of the Russian press. In the year 1900 there were in the entire Empire only eighty-nine daily papers. Of these, twenty were published in St. Petersburg and Moscow. In forty-two departments no newspapers were printed. At the time when Alexander III. pursued his extreme policy of suppression, and banished many editors and university professors, Russia was deprived of certain organs of opinion, and of certain public men who might have been powerful in directing the revolution. By the law of October 17, 1905, the Russian press was temporarily emancipated, but the liberty was only momentary. Even after the assassination of Alexander II., when the press was obliged to exercise great prudence, political opinions were more freely expressed, affirms M. Loliée, than is now the case. While admiration of the Czar was required, and while the doubtful virtues of the Grand Dukes had to be celebrated, editors were left comparatively free to discuss matters of general political interest and of foreign diplomacy. The liberty of the press, so long as it is dependent on the will of the Minister of Interior, can scarcely be a reality. The hope of the progressive Russians is in the Duma. But freedom of speech and of action is of little value unless there be efficient leaders. The episode of Father Gapon's brief and tragic career has had a sinister effect. The revolutionary press needs not only freedom, but men.

With the crowning of the new King of Norway on Friday, there existed, for the first time in more than 500 years, three distinct Scandinavian monarchies. It might seem, then, as if the dream of a single strong Power as successor to three petty kingdoms had vanished. But those who know most about the peculiar relationship between the three kindred peoples are inclined to believe that the placing of Norway in complete equality with Sweden and Denmark really marks a step toward the union which has long been hoped for by the most foresighted men in the Scandinavian countries. The ill-feeling between Norwegians and Swedes has sometimes been said to be rooted in irreconcilable temperamental differences, but the men on either side of the Kölen Mountains know how to appreciate and befriend each other. The principal cause of the animosity between them in the past was the false position held by Norway up to the final severance of her ties with Sweden. By the total separation of Norway, a balance of power has been established that may breed trust and understanding where suspicion had held unreasoning sway. From now on, the outside forces tending to compel a federation of the Scandinavian countries should gradually increase their pressure, while the resistance to that idea from within may be expected to decrease steadily. And if, as some optimistic spirits hope, the inclusion of a liberated Finland ever becomes a possibility, then the establishment of a federation may certainly be looked for. The failure of King Oscar to send a representative to the crowning implies no ill-feeling on the part of Sweden, and can have caused no resentment in Norway. It is well understood on both sides of the Kölen that it would be impossible for the aged monarch to go further than he has gone in showing forbearance towards the nation that so brusquely took away one of his crowns. But his good wishes are known to be with the Norwegians and their new King, and friendly relations may be strengthened between the two peoples.

Port Arthur is not the only ice-free harbor which the Russians covet. There is another, Narvik, in Norway, the world's northernmost open harbor of considerable size, at which they have long cast envious glances. There are Swedes who fear that Norway, having become an independent kingdom, would be unable to repel an attempt on the part of Russia to conquer it by way of Narvik, and that Russia, having once gained a foothold on the peninsula, might bag Sweden; too. According, however, to Hugo Ganz, who recently visited this region, such fears are futile. The mountain roads from this harbor are, he declares, impregnable, being cut largely out of the sides of the precipitous rocks and only just wide enough for two wagons to pass; a single regiment, with a few guns, could defend such a pass for months.

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VALEDICTION.

June 28, 1906.

The need of a prolonged rest after forty-one years of unrelaxed application in the service of the *Nation* constrains me, from the present date, to relinquish the editorial direction of this journal. With extreme reluctance, and with far profounder feelings, I take a grateful leave of my readers and of all my cherished and indispensable associates.

WENDELL PHILLIPS GARRISON.

LLEWELLYN PARK, ORANGE, N. J.

REMAINING CANAL DIFFICULTIES.

Thursday's unexpected action by the Senate in voting down the sea-level plan of canal at Panama clears away certain difficulties. The President will not now have to face the threatened awkwardness of having the two houses of Congress give him contradictory directions. He may exercise unhampered whatever powers he has under the Spooner act of 1902. His own announced preference being emphatically for a lock canal, it is probable that the sea-level project will now be put aside indefinitely. So far as Congress is concerned, it seems to have been disposed of by the speeches of Representative Burton in the House and Mr. Knox in the Senate. The strongest argument against it is on the score of navigation. Very strangely, in view of the fact that the canal was designed for shipping, almost no expert navigators have ever had anything to do with the various Commissions. The canal has been regarded as exclusively an engineering problem. So it is, in the matter of construction; but when the thing is done, the main question is how it will subserve the passing of vessels; and that consideration, in turn, ought powerfully to mould the plans of the engineers.

Of course, to the man in the street, who is perfectly ready to be the man in the canal and to settle all questions offhand, the idea of an uninterrupted passage through the Isthmus makes strong appeal. He pictures the stately ships gliding easily from ocean to ocean. Why hamper them by locks? In a burst of enthusiasm, our engaging friend Bunau-Varilla has put forth the notion of the "Straits of Panama," a sort of smaller English Channel where the big steamers might come and go with no lock to make them afraid. Such a strait might perhaps be made for a billion or two of dollars, but no one has seriously urged that. The favored sea-level canal has been a narrow cut from 150 to 300 feet wide, and with at least one tidal lock on the Pacific side. But one of the merits of Mr. Burton's effective speech was his conclusive argument against this plan. Leaving out entirely the questions of cost and time, which surely make for the lock canal, the case against the sea-level type might be rested wholly on reasoning drawn from the navigation of ships. It can be demonstrated that large steamers can be taken across the Isthmus with more speed, as well as more safety, through a lock canal, with its incidental lakes, than through a narrow cut at sea level. The cause lies in the danger of navigating a ship of great displacement in a constricted channel. Experience at Suez is ample and instructive on this point. And Mr. Burton drew also a strong argument from the records of shipping disasters in the St. Mary's River below the locks. He said:

> "Where have the accidents happened? In channels 300 feet wide or more, below the locks in St. Mary's River, where the current is not 2.64 miles, but 1 1-3 miles per hour, and at the St. Clair Flats Canal, where the current is 1¼ miles. In these channels, more than twice as wide as the prevailing width in the proposed sea-level canal, with maximum currents half the maximum there, there have been during the fifty years mentioned a long list of disasters arising from collisions, from grounding, and, perhaps worst of all, as the result of boats being driven athwart the channel. By these accidents shipping has been delayed many days, with the result that the damage to boats upon the Great Lakes has assumed very large proportions. If these boats, which until recently averaged less than 400 feet in length, may meet with such accidents in channels of greater width and in currents not so swift, what would be the probabilities in a canal where the specifications require provision for boats 800 feet long and of very much larger size? Thus, when we take into account the danger that has arisen from locks, they are far outweighed by the danger arising from the narrowness of the proposed sea-level channel, and the current that might be created in it."

President Roosevelt seems to believe that the practical determination of the type of canal removes the last obstacle. He gives the order "Cut loose" to Chairman Shonts. This is a substitute for the "Make the dirt fly" of 1904, which the charitable are expected to forget. The President will find, however, that difficulties remain. It is pretty clear, for example, that further legislation will be necessary. Mr. Roosevelt himself has expressed doubt whether the Act of 1902 yields him all the discretion required. It certainly does not in the matter of money. Section 5 authorized him to make contracts for constructing the canal, but the aggregate was "not to exceed $135,000,000." The lowest estimate is now $139,000,000, not including sanitation and terminals. Plainly, much more money will have to be voted, especially with the direction given the President to buy no supplies abroad. Furthermore, the Spooner Act prescribed that the locks should be large enough "for vessels of the largest tonnage and greatest draft now in use, and such as may be reasonably anticipated." That direction would not be carried out if the present plans for three locks in flight at Gatun is adhered to. Ships 800 feet long are already projected; the 900 or 1,000 foot steamer is expected in due time; and those locks would be too small for them.

Another aspect of the projected Gatun locks will be apt to make trouble. The feasibility of that structure is sharply challenged by many eminent engineers. Some of them maintain that the locks cannot be built at all, as planned; others contend that, even if possible, they would be exceedingly dangerous and very costly. These authorities may be wrong; but what contractors would be willing to risk millions in the face of such adverse expert opinion? Yet doing the work by contract is an essential part of the Administration's plan. We imagine it will find bids slow to appear, and that it will be compelled to sit down with the engineers, again and again (as did the French, of whose course we are giving a fine imitation), and revise the plans. Even the magic words "Cut loose" will not split the Isthmus as by a cataclysm.

THE YEAR OF FOOD LAWS.

That the packing-house disclosures and the new meat-inspection law should have come just when Congress had got to the point of passing the Pure-Food bill after a delay of seventeen years, was a mere accident, yet these two measures combine to give the year 1906 a distinction which may be even more lasting than that which it gains from railway regulation. The great result accomplished is that, from this time forward, some eighty millions of people will sit down to the table with considerably less disquietude. Methods in food production being what they are, there could be few changes more revolutionary than the requirement that things to be eaten by human beings—cattle foods have been safeguarded for a long time past—shall be sold for what they actually are.

"If we read instead of 'lying tongue,'" says Ruskin (referring to the phrase in Proverbs about "getting of treasures by a lying tongue"), "'lying label, title, pretence, or advertisement,' we shall more clearly perceive the bearing of the words on modern business. . . . Poisoning people of large estates was one [way of growing rich] employed largely in the Middle Ages; adulteration of food of people of small estates is one employed largely now." One of the incidents mentioned on Thursday last by Congressman Mann in his interesting speech on the pure-food problem illustrated admirably the ingenuity and resource, as well as the entire unscrupulousness, of the manufacturers of sophisticated food. A brand of flavored glucose was put on the market as pure honey, and in each bottle was placed a dead bee to give verisimilitude. To the mind of many a purchaser, no doubt, this industrious insect had toiled to fill the bottle, and, returning with the last load of sweetness, had succumbed on the rim of the bottle and been embalmed within its contents. This, by its ludicrousness and simplicity, makes more of an impression than the

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equally dishonest work of the skilled chemists who have worked out all the manifold devices for making the counterfeit of something expensive out of something cheap. But the talk of outright "poisoning" finds small confirmation. Most adulterations are merely frauds, and the greater part of them are concerned with the odds and ends of the larder. In fact, in the vegetable portion of our national dietary much the same situation exists that has been revealed regarding the animal. It is not the meat sold over the butcher's block that is under just suspicion at present, but the sausage and canned "delicacies"; just so it is not our flour or sugar or other staples that are seriously tampered with, but canned goods, jam, catsup, and the like.

Both Congress and the food manufacturers have undergone more than one change of heart since this agitation began. Open opposition was never much of a factor. The "right" to use deceptive labels is not one for which impassioned oratory can be readily invoked. But the underground obstructive tactics of the makers of doctored whiskey, the promoters of the inhuman substitutions in the drug trade, the compounders of nostrums, as well as the food adulterators themselves, have been succeeded by a little greater degree of frankness. Faced as they now are with the necessity of selling goods at least approximately on their merits, they have made the beginning of a campaign of education. A maple-syrup manufacturer, testifying before the House committee, declared that actual sap "would not, in my judgment, supply more than 5 per cent. of the demand for syrup in the United States." It will soon be for the manufacturers to create a market for the other 95 per cent., which is wholesome enough and appetizingly flavored; but it will not be done at genuine maple-syrup prices. Some of the States, it may be added, have done excellent work under their own food laws, though they have been greatly hindered by the freedom with which goods from lax States could be shipped over their borders. Any one who has glanced over an ordinary grocer's stock knows that a considerable portion of it already bears labels which state the fact that glucose or preservatives have been used.

The feelings of Congress have unquestionably been hurt while this matter was pending. The Pure-Food bill was rarely regarded anywhere as a measure of the first importance until within the past year or so. Its repeated failures brought out but little general comment. But when its history began to be printed as a capital illustration of the Senate's treasons, stratagems, and spoils, that body began to take notice. It passed the Pure-Food bill this year with promptness and in a stringent form that nobody expected. Then the House dawdled over the bill until militant constituents began to send telegrams and name names. The Chicago scandals gave another stimulus. Thus, not only should the bill pass in an effective form as regards foods, drugs, and beverages, but the House has even been nerved to defiance of the proprietary medicine interests. It delivers a "deathblow" in the shape of a clause compelling the nostrum-makers to tell what harmful ingredients are in their wares, and shows its determination by preferring the more rather than the less stringent phraseology for this clause.

OFFSETTING CANADA'S LURES.

From Minnesota to Washington, the States on Canada's frontier have begun to discuss plans for nullifying the effects of the siren voices of Manitoba, Alberta, and Saskatchewan. The Republicans of Minnesota have nominated for Governor a man who has pledged himself to head a campaign of State developing and advertising. Newspaper advertising of the sort that California has used and Colorado is now essaying, is being recommended all along the border. Irrigation projects in the Northwest are graphically pictured and written about as if they were exactly what is required to forestall another famine in Egypt. Agricultural experiment stations are urged to explain that Minnesota wheat is the most profitable in the world, and that North Dakota live stock pays better than ranching near Calgary. "Seed-gospel" trains are made up by the railroads and the State universities, to show the farmers how to increase their yields. Everything that can be suggested to keep a man satisfied in his own country is being attempted. Still, Canada goes on calling Americans over the border, and the case is regarded as desperate.

Albert L. Cole, who is expected to lead the Republicans of Minnesota to victory this year on a "State-development" issue, points out what he conceives to be proof of the need of doing something at once. He says:

> "Unfortunately, we have fewer farmers in the State to-day than we had twelve months ago. The last census shows that there are fewer people, outside of the villages and cities, than there were ten years ago. In one of the northern counties of the State, fifty carloads of emigrant movables left the State this spring from a single station. From another small station fifteen families have gone, and from every county in the State save one, where I have made inquiries (and I have made the inquiry quite general), there is more rural population gone by far than has come. . . . Farmers worth $100,000, who have earned a life of ease, are now compelled to toil from morn till night, in order that their property shall operate as an asset instead of a liability. It is next to impossible to get desirable tenants or employ farm help at other than ruinous prices."

Mr. Cole regards it as lack of enterprise to permit a Canadian immigration bureau to exist in St. Paul while the State makes no effort to stop and hold the stream of people bound from Nebraska, Iowa, Wisconsin, and Illinois, as well as from Minnesota itself. He declares that if the State authorities took the matter up, and if the Legislature made liberal appropriations for the work, many of the settlers in the Canadian West could be tolled back.

"Where," asks a writer in *Collier's Weekly*, after showing what an immense population the Yakima Valley in Washington can support, "are our Departments of the Interior and Agriculture, and the voice of our boasted American press, that a hundred thousand of our countrymen have accepted less desirable lands under a foreign flag?" The inference apparently is that we should supplement our irrigation service with a Government press bureau to offset the public appropriations made by the Dominion Government for attracting settlers to Alberta and Saskatchewan. When a single letter of inquiry will bring a paid agent of the Canadian Government to a farmer's door, with tales of fortunes to be quickly won across the border, what chance has the humble land agent in the United States to secure buyers and add to the glory of the republic and his own bank account?

This is a somewhat new ground of complaint. Not long ago we were plainly told that the good lands in the American West were rapidly passing into private ownership. "There are only a few choice farms left," ran the announcements, "and one who fails to take advantage of this splendid opportunity to obtain a Dakota (or Minnesota, or Montana, or Idaho, or Washington, or Oregon) farm will regret it all his life." This was all a mistake, it seems. In reality, "there is more good land lying open in the United States than can be made fruitful to the highest point in half a dozen centuries. The eonian silence of the desert has only been broken by a whisper." One explanation of the change of tune is that the American railroads have succeeded in disposing of practically all of their grants of land, while the Canadian roads are just getting theirs on the market. The smaller owners in this country cannot afford the advertising that was formerly done by the railroads.

"Twenty-five years ago," Mr. Cole of Minnesota recalls, "the Canadian Northwest had the same land laws it has to-day. Much of the land was as near the railroad stations as it is to-day, and prices were a great deal lower. But no settlers were going there." Of course now that the tide is flowing steadily into the provinces, it is alleged that "advertising has done it." But advertising does not suffice to hold settlers in an undesirable country. There must be something besides statistics and colored fold-

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ers to keep a wide-awake Iowa farmer contented in Manitoba. This something, it may be inferred from reports that come across the border, includes vigorous, business-like provincial government, a low rate of taxation, a good school system, and, on the remoter borders, excellent protection for life and property. It was only a few weeks ago that the first successful train robbery was committed on Canadian soil. The contrast between American frontier conditions and Dominion administration is sharpest, of course, in Alaska. There, the miner who digs in Canadian soil is protected in his rights; the laws are definite, rigid, and are strictly enforced. The chaos that has prevailed on the American side in regard to mining laws has been a matter of scandal for years.

It is to be hoped that Mr. Cole will keep up his agitation for a greater and more populous Minnesota; that the Yakima will draw its four million settlers, and that Canadian enterprise will be imitated on this side. The homeseeker may not stop to consider, as he should, the value of American citizenship, but he will be really gratified to know that the great West can provide for him for centuries. We might suggest that the best advertisement of a State would be an exhibit of what the taxpaying citizen gets in return for his assessment.

THE LAND QUESTION IN RUSSIA.

From the first, the agrarian question has been one of the most formidable to come before the Duma; and the election last week of a grand commission of 99 members to study and report thereon, shows an intention to grapple with it. "Land and Liberty" has been the steady cry of the peasant Deputies. Amnesty was well in its place; the abrogation of class prerogatives, with the emancipation and making politically equal of all citizens and races, had the approval of the peasant members of the Duma; they were naturally, too, for universal suffrage; but what the 200 representatives of the muzhiks have been constantly asking is, how they could go home without carrying back word that something had been done to help settle the land question. About that, granting that the Duma is not dissolved and that the country is not plunged into the red fury of the Seine, the most competent observers agree that the greatest legislative battle will be fought.

Russia is still the most purely agricultural country in the world. Despite the somewhat forced introduction of manufacturing industries, farming remains the chief occupation, and the peasants constitute the enormous majority of the population. Rural depopulation is not yet a Russian problem. There has been no appeal, "Back to the land"; it has been, rather, in the peasants' mouths, "The land back to us." Their extreme demand to-day is that all the land be taken from the great landlords, the nobles, and apportioned among the muzhiks.

On this proposal, Paul Leroy-Beaulieu writes with authority in the *Journal des Débats*. He shows, in the first place, how backward is Russian agriculture, as a whole. The peasants in particular, whether as small proprietors or tillers of lots assigned to them by the Mir, are not awake to modern methods of farming; their system being routine and their production far smaller than the capacity of the land. This was precisely one of the questions studied by M. Witte's commission, before the war with Japan. Its report was published in 1902, and dwelt with especial emphasis upon the agricultural evils growing out of the communal holding of land. The uncertainty of tenure, the separation of fields, the lack of implements, the failure to plan crops for the future—these and other causes inherent in the system of the primitive Mir were offered in explanation of the miserable condition of the peasants. That commission recommended the abolition of the village-community holding of lands. M. Beaulieu adds his endorsement. Otherwise, he argues, there can be no real improvement of Russian agriculture; and he declares: "In placing all the soil, or nearly all of it, under exclusive peasant proprietorship, Russia would be doing the most retrogressive and anti-economic thing imaginable. She would be fixing the feebleness of her agricultural production and of her rural population."

Theorizing about results aside, there are immense practical difficulties in the way of any such repartition of the land. The St. Petersburg correspondent of the *Temps* takes up the question in a statistical way. If one were to admit the asserted "right to land," what would be the basis of division? Some say, vaguely, as much as each peasant needs. Others, as much as he can satisfactorily work. But in either case we have to discover what the ratio is between Russia's available farm-lands and the figures of population. Says the *Temps* correspondent: "Russian land is too prolific in men, and Russian agriculture too far behind the times, to permit the apparent productivity of the soil to equal the demands of the peasants." He goes on to show that if all the land owned by the Government were divided among the muzhiks, each one would have a holding smaller than the minimum described as necessary at the time of the emancipation of the serfs. Of course, the agrarians propose to go much further and take over the lands of the nobles, with or without remuneration.

One element in the Duma does, in fact, contend for forced expropriation. Another party admits that, if the land is taken away from its present owners, compensation should be made by the State. Various sums are mentioned as necessary. The estimate of Dr. Rappoport in the *Fortnightly* is $2,500,000,000. Where could Russia find anybody to lend her any such sum? The security proposed is a land tax; but it would almost seem, *ex hypothesi*, that the land could not endure such a tax. And it would surely diminish other revenues and sources of national wealth. Russian agricultural exports would pretty surely fall off, if the muzhiks became owners of all the soil. They could not hope for years to come to equal the results obtained by the great landlords, educated in modern agricultural methods.

With such apparently insurmountable obstacles in the way of any solution of the agrarian question that would be satisfactory to the peasants, and yet with the latter, as Professor Vinogradoff admits, determined on expropriation of all Russian land now privately owned, it is not strange that pessimism reigns in regard to the outcome. Excellent and sober authorities agree that it would take twenty years to settle the land question in Russia, even if the work were at once undertaken. But will the muzhik have patience?

A MONUMENT TO DUMAS FILS.

On June 13 literary Paris unveiled its statue of Dumas *fils*. It stands in the Place Malesherbes, where Dumas *père* already presides in bronze, and some day Gen. Dumas, of Revolutionary fame, will be installed to perpetuate a most remarkable family reunion. Even for a Parisian inauguration, the supply of oratory was profuse. Victorien Sardou, the president of the committee, and in a sense the inheritor of the younger Dumas's popularity, was followed by Paul Bourget and Paul Hervieu, residuary legatees in the novel and drama of the social criticism of the master. No such occasion would have been complete without Jules Claretie to speak for the "House of Molière." All these orators, and the prefects and ministers, whose names we spare the reader, agreed that the younger Dumas was primarily a militant moralist who had chosen to become a great dramatist.

There is nothing particularly novel in the notion of the author of the 'Lady of the Camelias' as a preacher. It was the iconoclastic nature of his moral pleading that gave his plays a kind of continued forensic success in France, and made them unquestionably the most-discussed and influential plays of an intellectual sort that our century has seen. That Dumas *fils* conceived himself to be a prophet of righteousness appears in certain personal reminiscences which Paul Bourget contributes to *Figaro*, wherein the great dramatist accepts the calling in

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all simplicity. The dramatist who hasn't his public with him is wrong, he told Bourget, evidently with a scorn of the homilist who preaches to empty pews. The sturdiness of his thought appears in his judgments upon conscious artists. Of Flaubert he said: "He was a giant, who laid a forest low to make a box; the box is perfect, but surely has cost too dear." To that restless analyst, Bourget, he used to say: "You seem to me like a man who, when I ask the time, draws his watch and smashes it before me, to show me how the mainspring works." Maupassant, he believed, had been hopelessly perverted by Flaubert, and he often said: "Oh, if I had only had charge of that young man; he was worth so much"—*une pareille valeur!* The thought and the phrase were worthy of the creator of "the useful drama."

It is a commonplace of criticism that the rugged morality of our author was a natural reaction against the colossal bohemianism of Dumas *père*. It has possibly not been so clearly seen that the dry, logical, propagandist theatre of the younger Dumas is the true reaction to the vague Romanticism that immediately preceded it; the 'Lady of the Camelias' was written the year that Châteaubriand's 'Mémoires d'outre-tombe' was published. It is seldom that a literary demarcation is so palpable. One must insist that the counterpoise to romantic exuberance was primarily Dumas *fils*, if only to realize that Zola's experimental novel is, properly speaking, the culmination not of a literary movement, but of a personal aberration. The art of the younger Dumas—to use a word he would probably have repudiated—was eminently sane, trenchant, and analytical. A play was an argument against a social evil; a dramatic climax was an appeal to the jury of the universal conscience. There never was a literature less literary than his, more exasperatingly insistent in its attack upon the mind and heart. "One rages against the rascal," Sarcey once said, "but he captures you and masters you, and, whatever you say, you give in."

It is unfortunate that the non-Gallic world knows him chiefly through a single play, and that chiefly in an operatic and grossly sentimentalized version. The fault is probably in part his own, for the lesson of "Camille" seems infallibly to present itself in the guise of a rather sickly social compassion, just as the heroine herself has been the forerunner of the Zazas and the whole tribe of glorified demi-mondaines. Nothing could be farther from the temper of the man than the maunderings of his imitators; and the general failure to perceive his arraignment of a social order is a striking indication of popular incapacity for general ideas of any sort. It was the feeling that he addressed, if not deaf ears, at least misunderstanding heads, that shed profound melancholy about his leonine old age.

By a curious but characteristically Parisian denaturalization of a simple theme, the sculptor Saint-Marceaux has represented Dumas *fils* as a father-confessor to the frailer sort of women. He sits proudly on, not in, his confessional, while the fair figures of the frail ones float up to gain his ear. One is not surprised that the idea emanates from Sardou. To such shifts are driven those who would poetize the downright and insistent moralist for whom women's hearts were chiefly so many documents in the great indictment against an unjust social order.

It is precisely this denunciatory quality of the man that makes the non-French reader rebel a little at the work and doubt its permanent value. Scornful of the minor perfections of French style, the younger Dumas stands aside also from its great tradition. A generation from now there will be, we judge, few to read him for his manner; few, in fact, have ever done so. And it is probable that his matter will seem a little old-fashioned. Indeed, already the problems of the plays are those of a class of men about town, discredited if not obsolete. It is to be more than suspected that, with all its technical ability, his theatre belongs, at bottom, to the class of literature of which 'Uncle Tom's Cabin' is the consummate type. We do well to erect monuments to such writers, if only that posterity may not forget the great services of those whose literary works hardly live after them. But a hundred years from now one can hardly doubt that the three statues in the Place Malesherbes will seem to stand there by grace of that "prodigal father" who cared little enough about improving mankind, but a great deal about amusing them and himself.

CATALAN SOLIDARITY.

BARCELONA, SPAIN, May 26, 1906.

There has just taken place here a civic demonstration called the Homage of Catalan Solidarity, which the outside world may have lost sight of in the whirl of the wedding festivities at Madrid, but which none the less is of great significance for Spain's future development, possibly quite as great as the English marriage. It represents the culmination of a stage in the century-old conflict between the centralizing forces at Madrid and the individual instincts of the various nationalities bound together in the sheaf of races called the Spanish nation. It is the struggle of the Magyars in Austria-Hungary, of the Poles in Russia, and so its general import is easily understood; but to know the reason of this particular display of national spirit we must go back to its immediate causes in recent history.

Last November, the Catalanist and Republican parties, which, though a minority in the Cortes, divide between them nearly all the votes of the province of Barcelona, were fighting like cats and dogs. The Catalanists had gained a few seats in the city council of Barcelona, and, on the night of November 18, held a banquet to celebrate their victory. The diners left the table after midnight, and went through the streets singing "Els Segadors"; a few hotheads came to blows with some Republicans, and heads were broken on both sides. The matter might have ended there if a question of treason had not entered into it. It was reported, perhaps with truth, that shouts of "Hurrah for free Catalonia!" and "Down with Spain!" were uttered by some of the banqueters in the mêlée. That sufficed to bring the affair before the Cortes, and a hot debate resulted, in which the Castilian politicians exaggerated the facts and accused Catalonia of wishing to secede from Spain. On November 25, a body of army officers, very likely under secret pressure from the Government, entered and sacked the offices of two prominent Catalanist newspapers in Barcelona. The public safety was declared endangered by the prevailing unrest, and the Liberal ministry of Montero Rios had barely time to vote the "suspension of constitutional guarantees" in the province of Barcelona (Nov. 30) before it fell. The suspension of guarantees introduces a sort of half-military law; the police are permitted to enter houses without a search-warrant, public meetings cannot be held without the consent of the civil governor, etc.

In short, the episode was one of the kind which appear in American dailies as a two-line item: "Anarchy in Barcelona; Military Rule Proclaimed," and which we have come to regard as regularly recurrent in the history of Catalonia. But its consequences were far-reaching. Moret, the next premier, also of the Liberal party, turned his attention first of all to the "Catalan problem," and refused to revoke the suspension until he procured a law called the "law of jurisdictions," which provided that "crimes against the country and against the army" should be tried before military, not civil tribunals. This project, a step backward in the march of civilization, was made applicable to all Spain, but really it was special legislation aimed at Catalonia. It passed by a party vote after most strenuous opposition from all the Radical minorities, and after the Republican and Catalanist deputies had withdrawn in protest from the Chamber. The guarantees were restored in Barcelona the same day that the law was gazetted.

The contest over this bill had the effect of bringing together the parties previously at war in Catalonia. The Catalanists conceived the idea of paying an imposing tribute of thanks to the Senators and Deputies who had fought the measure in the Cortes. The idea was received with enthusiasm by the people and the other parties, and was carried into effect with entire success. Every one of the twenty-eight men invited expressed sympathy with the movement of regional liberty, though not all were able to attend in person. Geographically, they represented (besides Catalonia) Navarre, Léon, Asturias, the Basque Provinces, and Valencia; politically, almost every possible belief outside the centralists, from Russiñol, the hot young Catalanist, and Salmeron, the veteran leader of

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the Republicans and ex-president of the short-lived republic of '73, to Vázquez Mella, the Carlist leader, and Nocedal, the ultramontane. The Government by its repressions has succeeded only in leaguing its opponents, and instead of dampening the national ardor of the Catalans, has raised it to an unknown pitch. The money for the celebration was raised partly by the sale of commemorative medals and stamps, but also by a truly popular subscription. The names and amounts were all published, and the majority of the items were of this nature: "A good Catalan stirred up over the jurisdictions business, 2 cents; a Castilian Catalanist, 2 cents; one who loves his mother, 2 cents; one who weeps for his oppressed mother, 2 cents; I, 1 cent, she, 1 cent, the boy, 1 cent, the girl, 1 cent, the baby, 1 cent; a girl who wants autonomy, 2 cents"—and so on, some serious, some facetious, but all in sympathy.

The festival of the Homage was held on Sunday, May 20, and was an imposing demonstration, gorgeous, yet restrained, "of truly Catalan serenity and dignity," as a daily paper put it. Some called it the most brilliant spectacle ever seen in Barcelona. The balconies all over the city were hung with gay cloths in the orthodox Spanish fashion, the electric cars were decorated with flags, everywhere the four red stripes on a yellow ground of Catalonia were in evidence and nowhere the national emblem of Spain. The magnificent boulevards of this city permitted, with very little interruption of traffic, the formation of a parade over a mile long and containing 150,000 men. Four hundred towns and cities were represented in the line, and two thousand banners, many of them miracles of embroidery, marked the places of as many societies—political, patriotic, choral—and of the trades.

The promoters had issued orders that no shouts of any kind should be given, lest an opportunity be offered mischief-makers to foment conflicts; and in impressive silence the immense throng of meridional men, federal republicans, unionist republicans, monarchists, Carlists, Catholics, and free-thinkers, marched together under the Arch of Triumph in the Salón de San Juán, and filed before the statesmen who received their homage. There were no speeches. The day passed without any unfortunate incident, and Catalonia claims with reason that a people which can give proof of such unanimity and self-restraint, is quite capable of governing itself.

Just what does "Catalan Solidarity" mean? Evidently it may mean different things to the different parties concerned; but the common feeling which brought together so many divergent opinions was love for Catalonia the nationality; the feeling that a distinct race, with its own language, traditions, and literature, should not be held in bondage to a highly centralized government. In immediate practice, it means that the Catalanists and Republicans, so recently at swords' points, have agreed to forget party differences for the moment, and aid each other at the polls whenever there is danger that a Government candidate may be elected; but in a larger sense it means that all Catalans, whatever their religious or political beliefs, will unite in an effort to restore to their country her autonomy.

The awakening of the national Catalan consciousness since its forced submergence in the larger entity of Spain has been slow. The idea has never really vanished since Catalonia became united by marriage with Castile; but since the disaster of 1714, when the *fueros* were abolished and Castilian officialdom invaded the land, the fact that Catalonia was once a separate nation, with its own traditions, its own rulers, and its own laws, had dropped slowly into the background. In 1859 the revival of the Floral Games gave an impulse to the cultivation of the native language, but the movement was confined entirely to literary folk. In the seventies a few students discussed the advantages of "provincialism"; in 1885 the term "regionalism" or "Catalanism" began to be used, and within the last ten years "nationalism" has been adopted as the most adequate word. The present attitude of mind toward Spain (or, better, toward Castile) is shown in this phrase from a 'History of Catalonia' ('Historia de Catalunya'), by N. Font y Sagué, intended as a text-book of national spirit: ". . . the shameful decadence into which we fell when Quixotism invaded us, and, usurping our government, imposed itself upon the common sense and practical spirit of the Catalans." And the last words of the book, in small capitals, incite its readers "to strive that all Catalans may know and love their only country, the Catalan Nationality."* The land inhabited by the Catalans is to return as nearly as possible to the political freedom which it had previous to its union with Castile in the palmy days of Jaume the Conqueror, of Pere the Great, and Pere of the Dagger, when the united kingdom of Aragon and Catalonia claimed sovereignty over Sardinia, Sicily, Calabria, and Athens.

Does this people aim, then, at actual secession from Spain? Madrid, to suit its purposes, has often affirmed it, but unjustly. One must admit that some of the Catalanists' acts and words have lent themselves to an unfavorable interpretation. Undoubtedly some over-excited persons have shouted "Muyra Espanya!" in public, and the famous national song "Els Segadors" (The Reapers) is not exactly conciliatory toward the central Government. No account of Catalanism would be complete without mention of that song, a real stirring folk-tune, with its minor cadences, abrupt changes of time, and telling refrains. It dates from 1640, when the Catalans rose against the impositions of Philip IV. In June of that year a great crowd of reapers were in Barcelona and began the rebellion; hence the name. The original words related the events of the ensuing war, which lasted twelve years, and ended in the conservation of the jealously guarded privileges; the modern words are adapted to present exigencies. Thus, the second verse runs:

"Reapers, now the hour is come,
Now's the hour to stand alert;
So, against another June,
Let us whet full well our blades.

(Refrain):
A good sickle-stroke, defenders of the soil,
A good sickle-stroke."

This "bon cop de fals," to which the music imparts a vicious swing, certainly does not speak of love for Spain. There have been, and possibly still are, some real separatists, but they are a hopeless minority. Practically, all Catalanists realize that, although they have as good an ethnological right to separate existence as Portugal, the ties with the rest of Spain have now existed too long to permit of rupture. As Vázquez Mella puts it, "The greatest, perhaps the only, real separatist in Spain is the central Government." When the repressive measures cease, when Catalonia obtains the right to work out her own destiny within her regional limits, the Catalan will shout "Visca Espanya!" with the best.

For that matter, no one has a right to be ignorant of the professed aims of Catalanism. In 1892 an Assembly of the Unió Catalanista formulated the famous *Bases de Manresa*, to embody the ideal which was to be the goal of their efforts. Their desires were not a bit modest. Under the proposed autonomy, the central Government would have control only of international relations, of the army and navy, of the customs, of interregional affairs, including railroads, mails, telegraphs, and ports of general interest; the national budget would be raised, aside from customs revenue, on the fixed contribution system, each region to raise its quota by the method it deemed best. The region would have its own internal laws, its own Cortes, its own tribunals beyond which there could be no appeal—in short, complete control of its own affairs, including post-office and railways. All (even Government) employees should be Catalans; the *quinta*, or forced military service, would be replaced by volunteering, the region would coin its own money, and Catalan would be the official language even in communications to and from the central Government. In short, Catalonia desires independence of action greater than that possessed by any State of our Union.

Subsequent Assemblies of the Unió Catalanista have repeatedly affirmed that it would not abate a jot from the pretensions exposed in the *Bases de Manresa*. Nevertheless, from what I hear, I am inclined to think that many would be satisfied to recognize Castilian as the official language of Spain and to drop the coinage clause. The last Assembly (1904) seems to recognize the necessity of modifications when it declares that "the temporary Bases of these Assemblies are only the necessary transition from the present régime to the new one, while autonomous Catalonia is organizing itself; the concretion of the national thought, which the present movement cannot pretend to define, must be left to Catalonia when her own mistress." The language of these Assemblies, I may add, has always breathed a wholly admirable spirit of dignity, serenity, and consciousness of right.

Madrid has answered the frank statement of Catalonia's aspirations with a short-sighted policy of calumny, suspensions of guarantees and proclamations of military law. Probably the repugnance of the ministers to reform does not depend so much on real disbelief in its desirability as on purely political reasons, namely, the need of keeping in the good graces of the dynasty, and the prospective loss of 70,000

*The word *nacionalist* is used by the Catalan writers in the strict sense of a race of people bound together by common language, customs, and ideals, in contradistinction to a *nacio*, which is a political state. *Nacionalism* means the cult of *nacionalitat*.

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Government offices which it now fills with appointees. An amusing incident in the Cortes last November exposed them neatly. A Catalan Deputy read from a newspaper paragraphs praising the municipal freedom of London, and declaring that peoples which arrive at full consciousness of their ability to govern themselves will not admit external tutelage. "Separatism!" shouted the Government benches, and protested vociferously. The orator turned on them: "Do you protest? Then protest against your own leader and premier, for what I have just read is an extract from a speech of Montero Rios, delivered a year ago." So wide is the gap between theory and practice.

In 1893, the Catalanists decided to enter party politics with their own candidates, whose success has gradually increased with the prosecution of a vigorous campaign of education. The loss of Spain's colonies helped the cause, because it seriously affected Catalonia's commerce and furnished final proof of the ineptitude of the Government. At present they have eight Deputies in the Cortes, barely enough to form an official minority. The movement of Catalan Solidarity has, however, so fired the spirits of the people that, with the aid of the Republicans and Carlists, the Catalanist leaders promise themselves at the next general election to make a big gap in the ranks of the old party Deputies from Catalonia. But it will be an uphill task; caciquism is deeply entrenched in the country districts, and, besides, there are serious dissensions, especially with the unionist Republicans, which threaten the new harmony consecrated on May 20. Yet all admit that a new Cortes in June, which now seems likely, would mean a loss of Government seats from this region.

An American cannot but sympathize with Catalonia. She is, with the Basque Provinces, the most energetic and enlightened part of the peninsula, and it irks her to be held back by the dead weight of illiterate Spain, as it would a skilled workman to be placed under an ignorant and malevolent boss. Her burdens are so intolerable that the wonder is she has not lost all spirit under them. Her judges, enforcing an alien code, do not know the language of the people; testimony must be given in Castilian, an immense handicap to the peasant; the civil governors of the provinces, even the mayor of Barcelona, are Castilians, always more or less hostile; half the city police of Barcelona are sent from Madrid, and many amusing stories are told of their attempts to find a criminal without knowing Catalan. And all this in a country whose native laws and instincts are absolutely opposed to centralization and uniformity, giving, on the contrary, the utmost latitude to towns and municipalities, and basing suffrage on a classification by heads of families and guilds.

The Catalan has been called an egotist, and in a way he is. So he obtains his autonomy, he cares very little whether the central government is a republic or a monarchy, Catholic or agnostic. Neither does he bother his head much about the other regions of Spain, whose condition is similar to his own. If he is glad to join hands with the Basque and Aragonese in a fight for the old *fueros*, it is to strengthen his own cause, not out of sympathy for theirs; if their racial conditions are such as to justify autonomy, let them struggle for it and he will help them, but they must first show as good reason for it as he has. This is the weak point in his scheme. Although the Basque Provinces are the only section of the peninsula whose case is really parallel to that of Catalonia (and they already possess fiscal autonomy), such a radical change as he desires to bring about leads logically to general regionalism or decentralization of Spain, and autonomy after the desire of the Catalanist could hardly be granted in one region without a movement all over Spain in that direction. It would undoubtedly be wiser for him to make his campaign more general, since success in it can come only from widespread education of the country, such as the Republican party is undertaking.

The Homage of Catalan Solidarity marked the highest point yet reached in the regional spirit, as it marked also a triumph of reason and moral right. There is no cause to doubt that Catalanism is destined to grow with every year, and that is why this Festival may well be more important than Alfonso's marriage. It remains to be seen whether the latter will liberalize the national policy. If it does not, the wedding represents merely a brief truce in the futile political warfare which will break out anew more fiercely than ever, before the tapestries are fairly removed from the balconies of Madrid; while the Homage at Barcelona represents an idea which will not down, and which may easily cause, not soon, but some time, a complete reconstruction of Spain's constitution.

S. GRISWOLD MORLEY.

A VISIT TO ASSISI WITH PROFESSOR VENTURI.

ROME, May 24, 1906.

The Managing Committee of the American School of Classical Studies at Rome made a new departure at the beginning of the present academic year by admitting Italian Art of the Middle Ages and Renaissance to full standing as an independent discipline henceforth to be taught in the School. Their first act in this direction was the appointment of a Fellow in Mediæval and Renaissance Art, and later in the year it was announced that, beginning about the middle of February, Commendatore Adolfo Venturi, Professor of the History of Art in the University of Rome, would deliver a course of lectures, three times a week, on Italian painting in the fourteenth century. The experiment has proved a great success. It was found that about ten members of the School knew enough Italian to enable them to follow the course with profit, and their opinion may be sufficiently summed up in the assertion made to me by a well-known American classical scholar, that he had never listened to finer academic discourses. Venturi has not only an artistic insight at once critical and sympathetic, and a wide and accurate knowledge of the monuments of mediæval and modern art, but also, being thoroughly versed in hagiology and folk-lore, literature and history, has an intimate appreciation of the spiritual content of those ages in which the greatness of Italian art was consummated. As many readers of the *Nation* are aware, he is now engaged in writing his monumental 'Storia dell' Arte Italiana' (published by Ulrico Hoepli, Milan), of which the fourth large volume brings him only through the sculpture of the fourteenth century. His instruction, therefore, has all the force and freshness that belong to a teacher who is himself always learning.

For example, Commendatore Venturi has always maintained the theory (first advanced, I believe, by Crowe and Cavalcaselle) that Niccola Pisano was not a Pisan at all, but an Apulian. The contract for the pulpit of Siena, dated May 11, 1266, and still preserved in the *Archivio* of that city, gives his name in Latin as "Nicolaus Petri de Apulia." Milanesi, Symonds, and others, who still argued that he was a Tuscan, were obliged to explain the phrase *de Apulia* as referring not to him, but to his father, Pietro. However, the evidence from his works in favor of his Apulian origin was at least as strong as that from the document, since they show a remarkable affinity to relics of classical sculpture abounding in Apulia and the South, but of which there was practically nothing in Tuscany. Finally, when our studies were interrupted by Carnival Week, Venturi went to Siena, and, searching the archives, found a document of the same year as the above-mentioned contract, in which the sculptor is merely called "Nicolaus de Apulia."

Although most of Professor Venturi's lectures in the American School were on Giotto and his immediate followers, the other artists of that period, such as Cimabue, Arnolfo di Cambio, Pietro Cavallini, the Cosmati, and Duccio di Buoninsegna, did not fail to receive the notice due to their respective magnitudes. Without attempting anything like a detailed summary, I pause long enough to mention a few of our teacher's original departures. He is convinced that Giotto spent some of the years of his apprenticeship at Rome, because, in the decorative architectural details to be seen in his undoubtedly authentic works, the Cosmatesque style is frequently employed, being rendered with exceeding accuracy and skill. This intimate acquaintance with Cosmatesque he could have obtained at that time only in Rome; and since we have documentary evidence that Cimabue was called thither in the year 1272, it would be probable enough in itself that he took his promising pupil with him.

Venturi also had many things new and interesting to tell us about Arnolfo di Cambio. He assigns to this master the famous and much venerated image of St. Peter in the Vatican Basilica, which he considers a free copy in bronze of the marble statue of the same saint, formerly placed in the vestibule of the old Basilica, and now preserved in the Vatican crypt. In addition to the evidence from style, he points out that there is no mention of the bronze statue earlier than the fourteenth century, and also that the cross engraved on the key held in his uplifted hand is a detail never found until the end of the thirteenth century. He likewise gives to Arnolfo two figures of prophets in the spandrels of the arch at the entrance to the *Confessio* of the Sistine Chapel in Santa Maria Maggiore, and also the fragments of a *Presepio*, figures of St. Joseph and three Magi, now pre-

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served in the ambulatory of the aforesaid *Confessio*. And whoever shall confront these pieces with the sculptures on Arnolfo's two *cibori* in San Paolo fuori le Mura and in Santa Cecilia at Rome will, I believe, be convinced that this attribution is correct. The two prophets in the spandrels of the arch of the Sistine Chapel are identical in conception, pose, and treatment with the figures similarly placed in the *ciborio* of Santa Cecilia; while the small statues of the ambulatory reveal the same power and dignity, together with an imperfect mastery of the upright human figure, as do the statues on the *ciborio* of San Paolo fuori le Mura.*

These lectures, in themselves so instructive and inspiring, had a consummation as delightful as could be imagined when Professor Venturi invited his American pupils to go with him and his class at the University on a visit to Assisi, there to study the frescoes of Giotto from life, as it were, since life is the element he had taught us to look for in the works of the mighty Florentine, *il sommo maestro*, as he is fond of calling him. Five of us were able to accept, making in all a party of about twenty-five, of which a goodly proportion were ladies. I take this opportunity of publicly acknowledging, on behalf of the American contingent, the courtesy of our Italian fellow-students, who with thoughtful kindness, though without appearance of effort, made us strangers feel that we were a part of themselves.

Professor Venturi's fifth volume, containing his chapters on Giotto, will soon be given to the public. But in the meantime, with his kind permission and assistance, I am enabled to give the readers of the *Nation* a foretaste of the rich feast therein to be provided. In the Lower Church, Venturi attributes the frescoes and decorations of the nave to a poor local master, whose work is the earliest of all. In regard to the paintings by Giotto and his school, both in the Upper and Lower Churches, he has conclusions to offer which, although they will not, of course, find universal acceptance, will certainly be received as the most authoritative utterances on this difficult and much-mooted subject, because they are based on scientific historical research, and on the most careful and penetrating investigation that has yet been given to the monuments of early Italian art. As he himself has remarked, the same thing has befallen the study of Giotto that we experience in a first visit to a strange country; at first all its inhabitants look alike, as if cast in the same mould. It is only by residence in the country and familiarity with the people that we begin to distinguish differences in physiognomy. Thus, many of the works of his pupils have been confused with those of the master himself. It is Professor Venturi's life-long knowledge of this beautiful land of Italian art that has enabled him to identify its personages with such convincing accuracy.

I first take up the allegorical pictures in the crossing over the high altar in the Lower Church, representing the marriage of St. Francis with Poverty, Chastity, Obedience, and St. Francis in Glory, and also the frescoes of the right transept, representing scenes from the life of Christ and three miracles of St. Francis. In all of these, which have been variously attributed to Giotto himself, to Giovanni di Milano, Taddeo Gaddi, Maso di Stefano, and to an unknown pupil of Giotto, Venturi sees the workmanship of two of Giotto's best and closest followers, but never the hand of the master himself, and there are certain outward and visible signs by which each of these pupils may be recognized.* The one is remarkable for his long figures, long and narrow heads, and for the clear tints in which he paints his faces. The nose he makes thin and somewhat aquiline, the eyes almond-shaped, with bright pupils, lips slightly closed and chins pointed. His hands have not the mobility and expressiveness that mark the authentic works of Giotto. As regards his inner quality, he is, as distinguished from his master, labored, hieratic and conventional. Although similar in style to Bernardo Daddi, he is not to be confused with him, and since he cannot be given a name, he may be denominated the *maestro oblungo*. The other pupil, who collaborated with the *maestro oblungo* in the Lower Church, painted the whole of the Chapel of St. Nicholas, and also worked with Giotto at Padua, was nearer his master by virtue of his direct expression and dramatic power. His outward distinguishing marks are his sombre tints, which he employs in a peculiar manner. That is, he generally uses a dark line to separate hair from forehead and beard from chin. His eyes shine out from dark sockets, and his lights and shadows are somewhat crudely rendered, with too little graduation and shading. This artist being likewise nameless, Venturi calls him the *maestro nerastro*.

Taking up first the frescoes of the right transept and applying these tests, we find that the first miracle of St. Francis, the resurrection of the child who had fallen from a window, is entirely the work of the *maestro oblungo*. The other two miracles, also dealing with the death and resurrection of a child, are by the two in collaboration. The fine crucifixion, on the other hand, is chiefly the work of the powerful and dramatic *nerastro;* only the figures of the Jews and soldiers, and also that of the last kneeling friar, bear the marks of the *maestro oblungo*. The scenes from the life of Christ in the barrel vaulting of the transept show unmistakably the same signs of the combined labor of these two worthy followers of Giotto—for there is good proof that they are not by Giotto himself. As compared and contrasted with the life of Christ as depicted by him in the Arena Chapel at Padua, they are imitations, and, in a sense, developments of the same theme. In the Nativity of Assisi the angels that descend in the act of devotion are measurably increased in number, as are also the followers of the kings in the Adoration of the Magi. Backgrounds are enlarged, houses, temples, and towers become more numerous and more magnificent. But with all this there is a distinct weakening in dramatic power. The veracious and direct genius of the master had rejected the superfluous and stale conventionalities of Byzantine art, going straight to nature for his forms. His pupils at Assisi, while borrowing his ideas and imitating his composition, both feared his simplicity and naturalism, and failed to apprehend his higher intellectual and ideal quality. In addition, therefore, to obscuring their themes with superfluous architectural details, they reintroduced Byzantine formalism of attitude, vesture, and expression, including such absurdities as the two infants in the Nativity, one held by the Virgin and the other by the midwives, and the palm tree that bows before Mary in the Flight into Egypt.

When we reach the four allegorical scenes over the high altar, the note of the cruder but more forceful *nerastro* almost entirely disappears. These celebrated paintings unquestionably reveal a fine perception on the part of their author of the mystical phase of the legend of St. Francis. But, as compared with Giotto's authentic works, they are cold, hieratic, and formal. Nevertheless, they are authentically Giottesque in their inspiration. In the four compartments of the vault in the Bardi Chapel in Santa Croce, the master had painted, simply and greatly according to his use, four solitary figures of Poverty, Chastity, Obedience, and St. Francis in Glory. The *maestro oblungo*, as he had done before, borrowed the themes, externally amplified their treatment, and diluted their spiritual content.

The Cappella della Maddalena was traditionally ascribed to Buffalmacco, but modern criticism has always shown a decided tendency to give it to Giotto himself. Following this inclination, but leading it from vagueness into almost certainty, Venturi has reasserted Giotto's claim to this marvellous shrine, and believes, moreover, that it belongs to his greatest period—that is, to the end of the third decade of the fourteenth century. Some parts of it, to be sure, are obviously by a much inferior hand—for example, the whole of the Journey to Marseilles, and a considerable portion of the apparition of Jesus to the Magdalen. But let him who has eyes to see diligently consider the Raising of Lazarus. Agonized supplication in the kneeling women, emanation of divine power from the figure of Jesus, the answer of the startled human spirit to his call, the religious dread of the lookers-on—all will come home to him with the force of direct communication; direct communication from a sublime intelligence which was not unworthy to share with Dante the glory of that wonderful age.

I now take leave of the Lower Church with merely the remark in passing that, according to Venturi, Simone Martini's assistant in the Cappello di San Martino was not his brother-in-law Lippo Memmi, as generally stated, but his own brother Donato. In the Upper Church, Venturi does not depart from the usual opinion of critics that the sadly faded frescoes of both transepts and of the apse are in large part by Cimabue. But in the scenes of the upper nave from Old Testament history he sees no hint of Cimabue's school, but rather the grandiose Roman style of Pietro Cavallini. The four beautiful medallions in the ceiling, representing Christ, the Madonna, St. John the Baptist, and St. Francis, he gives to Jacopo Torriti, with how much justice any one will see who shall compare them with this master's mosaics in the apse of Santa Maria Maggiore. He

*For a full treatment of these and the other works of Arnolfo, see Venturi's 'Storia dell' Arte Italiana,' vol. iv., pp. 72 ff.

*See Venturi's article, "Le 'Vele' d'Assisi," in his journal, *L'Arte*, Fasc. I., 1906, pp. 19-34.

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ERRATA.

Page 7, col. iii., lines 41, 42. For "M. Eugène Ritter" read "President Bouvier."

Page 59, col. i., line 28. For "amorphous" read "anthropomorphous."

Page 104, col. iii., line 30. Omit rest of sentence after "completed."

Page 268, col. iii., line 9. For "toxic" read "tonic."

Page 331, col. i., line 39. For "Capella" read "Cappella." Line 5 from bottom. For "regia" read "regina." Line 3 from bottom. For "Pisola" read "l'isola." Col. ii., line 34. For "lalla" read "dalla." Line 36. For "Cina" read "Cino."

Page 381, col. ii., lines 12, 14. For "feet" read "metres."

Page 450, col. ii., line 9. For "year" read "years."

THE EIGHTY-SECOND AND LAST INDEX TO "THE NATION" (1865-1906)
PREPARED BY THE HAND OF W. P. G.

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attributes to a pupil of Torriti the scenes from the life of Christ in the upper nave; and to a pupil of Cavallini the four Doctors of the Church in the triangular spaces of the groined ceiling.

The Giottesque frescoes representing the legend of St. Francis have long been the debating ground of critics. Their opinions have varied from that of the Baron von Rumohr, who holds that the only two scenes from Giotto's own hand are the Miracle of the Water and the Sermon to the Birds, to that of Mr. Berenson, who regards as genuine the first nineteen in order from St. Francis Honored by a Simpleton down to and including St. Francis Receiving the Stigmata, but ascribes the remaining nine to a pupil.* The first impression of a competent observer will, I believe, always be that of a general unity in conception and design pervading the entire series; and Venturi, in recognition of this impress of Giotto's manner, thinks that there is no one of the pictures that was not executed under his guidance and supervision. But he sees in only six of them the true form and pressure of the master's supreme and solitary greatness. These are the first of the series, St. Francis Honored by the Simpleton; the nineteenth, St. Francis Receiving the Stigmata, and the next four in succession, The Death of St. Francis, The Apparitions of St. Francis, The Incredulous Knight of Assisi, and The Mourning Nuns of San Damiano. The incommunicable quality possessed by this elect number can be felt only by the beholder who stands in their presence. Words are powerless, as Lessing has long since taught us, to express the qualities that properly belong to the provinces of painting and sculpture. I asked Professor Venturi if he could suggest any expressions by which I might convey to my readers some guiding principle that would enable them, either from recollection of the frescoes or while studying them in the future, to appreciate the justness of his attributions. His reply was a gesture of despair. Then, seizing pen and paper, he wrote: "The master who reaches depth, both in thought and perspective; the master who is dramatic; the master who rejects traditional formalism; the master of whom the final test is that he renders life and character—this master is always Giotto."

H. EDMISTON.

*Mr. Berenson, in his 'Florentine Painters of the Renaissance' (2d ed., p. 119), most strangely asserts that these frescoes are "entirely repainted." Venturi declares flatly that they are not repainted at all; moreover, that there is no repainting in the whole Basilica, with the exception of a very little in the Lower Church.

Notes.

From Mr. John P. Kennedy, State Librarian of Virginia, we have a bulky 'Calendar of Transcripts, including the Annual Report of the Department of Archives and History.' It covers the entire collection of MSS. in the State Library in bound form, and fills 100 pages with a calendar of the Journals of the Council of Virginia (1692-1850), House of Burgesses (1619-1776), Senate (1839-1861), House of Delegates (1776-1813), the Executive (1832-1901), Civil Establishment (1775-1862), Military, Naval, and County Records, etc., etc. Then follows in ample measure a check-list of the transcripts made from the original papers in the British Record Office, London, relating to Virginian colonial affairs—Sainsbury, Winder, De Jarnette, etc. The whole concludes with a check-list of Virginiana in other departments of the State and National Government, and with an index. It would be superfluous to dwell on the great utility of this key to the sources of Virginia's history. The laborious research reflects great credit on Mr. Edward Steptoe Evans, Assistant Librarian and Acting Chief of the Department of Archives and History.

The fires of scientific controversy are still burning hotly about the facts and theories of heredity and evolution; and, as usually happens in such cases, a large part of the material of the controversy has already been wholly consumed by the conflagration. The residue which has survived the ordeal necessarily rests upon so intensely technical a foundation that it would seem almost impossible to formulate a statement of the general principles of this department of biology and the basal facts upon which these principles rest, that would be of value to any but the thoroughly informed specialist. The preparation of a manual of theoretical biology for the general scientific public is really a far more difficult enterprise than in the days of Herbert Spencer's 'Principles of Biology,' when protoplasm could be regarded as a simple, homogeneous fluid. Prof. T. H. Montgomery, in his 'Analysis of Racial Descent in Animals' (Henry Holt & Co.), has attained a large measure of success in presenting the general problems of evolution as they appear to-day, with the necessary technicalities succinctly and, on the whole, clearly presented. The relations of animals to their environment, their differentiation, modes of reproduction and variation, the physical basis of heredity, the transmutation of species, and phylogeny are broadly treated, and in some cases, as in the discussion of the old problem of the inheritance of acquired characters, the essential points of both sides of the controversy are brought into harmonious adjustment.

Prof. W. J. Sollas of Oxford University has brought together, under the title of 'The Age of the Earth' (E. P. Dutton & Co.), ten short articles which, even if they do not all deal directly with the main question, serve to show that the earth is very old to have permitted the transformation of salt-water animals into fresh-water ones, and to have allowed the many geographical changes enumerated by the author. There is an interesting account of the attempt to prove by boring that the Funafuti coral reef was formed in accordance with Darwin's theory. Professor Sollas is content with a minimum estimate of the age of the habitable earth, but admits that the discovery of radioactive energy leaves the problem of the earth's real age practically in the hands of the geologist, to be worked out independently, or at least without undue attention to the maternal chiding of the solar physicist. The chapter on the figure of the earth is perhaps the most interesting in the book. That on the history of geology is naturally a rehearsal of the esteemed labors of British geologists. A key to terrestrial history is the old story of the use of fossils made more interesting in the light of modern studies of the migrations of past faunas. The work closes with an essay on geologies and deluges; in connection with the latter subject, the well-known hypothesis of Suess is retold.

The range of authors included in Frederick Lawton's little 'Anthology of French Poetry,' from Froissart to the twentieth century (London: Sonnenschein; New York: Macmillan) is the best thing about the collection. The compiler acknowledges the limitation of length in his choice, but does not hint at retrenchment (not always indicated), which has been visited with a heavy and a chaste hand on "Le Roi d'Yvetot." Two is the ordinary allowance for each author; Béranger's other piece is "Les Marionettes." It would have been a service to reprint the little gem "Glycère," first brought to light by the future Mme. Guizot just a hundred years ago, and afterwards embalmed in a footnote by Sainte-Beuve in his first "Portrait" of the poet; not to be found, we think, in the larger collections. The schoolmasterly rap given Sainte-Beuve by De Musset in a short stanza reprobating his having let his prose lapse into a rhythmical couplet, would have usefully replaced either of the two rather monotonous selections from Musset here given. It would have had the historic and the human interest such as appertains to the three funereal poems in honor of Théophile Gautier grouped here at the end as representing Coppée, Prud'homme, and Heredia, Musset's *bite*, by the way, might have been exemplified by his "Sur une Morte." So far as we have observed, the French is very accurately printed.

Chili's former consul at Havre, now consul-general at New York, Sr. Adolfo Ortúzar, has renewed with a second volume his 'Le Chili de Nos Jours: Son Commerce, sa Production et ses Ressources,' which now, under Government subvention, will become an annual, vastly useful for those having trade or industrial relations with that country. It forms a large, generously-printed royal octavo of more than 600 pages, concluding with a map showing Chili's mineral resources. From Sr. Ortúzar's *coup d'œil* we select the items that the nitrate deposits till within a year supposed to exist in only one province, have been found in several others, thus guaranteeing the world's supply of this fertilizer for three centuries. Part of the revenue from nitrate exportation the President of the Republic proposes to use to create a fund for building workingmen's homes on easy payments to patrons of the savings-banks. The great Trans-Andean Railway is being vigorously pushed, and already the journey from Santiago to Buenos Ayres has been reduced to thirty-six hours. Another mountain railway, that to Antuco, will use electric propulsion for the first time in Chili, with the aid of river water-power. Finally, the Republic is committed to making its own iron and steel, again being the pioneer in South America. Great plants have been contracted for.

Thirteen years ago Valdés Vergara gave the nitrate deposits a lease of life for forty years at most, and this instability of the chief source of national revenue is contrasted to Chili's disadvantage by MM. A. B. Martinez and M. Lewandow-

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ski in their well-wrought economic picture of 'L'Argentine au XXe Siècle' (Paris: Armand Colin). They have procured a retrospective introduction from ex-President Pellegrini, who prophesies Argentina's rise in 2000 A. D. to the present strength and prosperity of the United States. "Oh, fifty years will be enough, I am sure," was President Roosevelt's amiable concession on having this said to him by the same writer. The authors remark on France's holding aloof from investment in Argentina, being still, as they conjecture, under the spell of romantic ideas about savage conditions, such as the reading of Châteaubriand might engender for the North American continent—and probably does. This modest duodecimo work is a solid performance, perfectly objective, and under no obligations to the Government. Tables are sparsely used, and one may read with enjoyment the orderly chapters on Argentina viewed economically and from the point of agriculture, of commerce and industry, of finance. Maps of the railroad system and of the country as a whole are appended.

In 'Vita Moderna degli Italiani: Saggi di Angelo Mosso' (Milan: Fratelli Treves), the eminent physiologist of Turin discusses modern Italian life chiefly from an economic and industrial point of view. He devotes considerable space to the question of emigration, especially to the United States, and differs from most of his countrymen in his exceedingly optimistic conclusions concerning the effect of these movements upon the progress and prosperity of his native land. The author has studied this problem in both Italy and North America, and should, therefore, be well qualified to judge it. The number of Italians migrating to foreign countries has greatly increased during the last ten years, and now amounts to half a million annually, and this enormous outflow of population would be generally regarded as an immense economic loss. It must be remembered, however, that while the German emigrant severs his connection with his fatherland permanently and identifies himself wholly with his adopted country, thus contributing in no small degree to its industrial and intellectual development, the Italian, as a rule, remains in close relationship with his birthplace, to which he sends the surplus of his earnings either for investment or to aid his kinsmen. In most cases, if successful, he returns, often in middle life, bringing with him whatever wealth he possesses as well as the business capacities acquired in accumulating it. Thus, as our author maintains, the emigration of Italians contributes vastly more to the material welfare of Italy than to that of the countries to which they migrate, and should therefore be encouraged rather than restricted.

'Die Weltwirthschaft' is the title of a new year-book of commerce, edited by Dr. Ernst von Halle, of which the first volume, an international survey, has just been published by Teubner of Leipzig (New York: Lemcke & Buechner). The second volume will be devoted to Germany only, the third to all other countries. The whole work will comprise nearly 1,000 large octavo closely printed pages of encyclopædic information on the most recent happenings in the realm of trade, commerce, manufactures, banking, industrial legislation, and the like. It is made up of monographs by various experts and specialists, who describe briefly the salient events and features of the year 1905 in such matters as commercial law, railroads and telegraphs, insurance, finance, and the money market, agriculture, technical progress, tariffs, poor laws, and other related topics. The variety of subjects touched upon may be inferred from the mention of such items as the dirigible balloon, the submarine boat, our new international copyright law of March 3, 1905, modern art furniture, steam turbines, etc., etc.

Forty years' continuance of a college periodical conducted by undergraduates is a fact out of the common, but this has just been commemorated by the *Harvard Advocate* at a banquet, and the story of this journal is capably reviewed in the *Harvard Graduates' Magazine* for June. The editorial boards have turned out a remarkable number of belles-lettres men, especially verse-writers, to say nothing of scholars and critics. In proof of this, by the way, there is published every ten years a collection of 'Verses from the *Harvard Advocate*,' and we have actually before us the third series (Cambridge: The Advocate). For the rest the Medical School is the prominent feature of the present number of the *Magazine*, and its imposing new palaces are photographically shown in connection with the descriptive and retrospective text. The new methods of admission already announced in our columns are the subject of another noteworthy article; and for finis one has the Sanskrit of Professor Lanman's poem on finishing Whitney's translation of the Atharva-Veda Samhita—the English preceding on the recto of the same leaf.

Goode's formula: "An efficient educational museum may be described as a collection of descriptive labels, each illustrated by a well-selected specimen," is the subject of critical comment by two writers in the April number of *Museumskunde*. Mr. Benjamin Ives Gilman of the Museum of Fine Arts in Boston objects to its being used at all in connection with art museums, on the ground that these do not exhibit *specimens*, but *unica*. Mr. E. Ernest Lowe of the Museum and Art Gallery of Plymouth, England, in an article entitled "The Inductive Method of Installation," opposes Dr. Goode's dictum on the broader ground "that, after all, *specimens* are the primary object in a museum, and not labels." Dr. Goode's formula comes, of course, very near being paradoxical; it should be remembered that he meant by this statement to express the thoughts that "the people's museum should be much more than a house full of specimens in glass cases. It should be a house full of ideas, arranged with the strictest attention to system." So understood, with due remembrance, also, of the fact that he speaks of *educational* museums, it would seem to contain a very important truth which might well be borne in mind even in art museums. Mr. Lowe's article has its independent interest, aside from the above-mentioned criticism, in describing his method of installation and labelling, resulting in "the exhibition of carefully selected and carefully labelled specimens, followed by a summary label in which a general conclusion is drawn from the information which has preceded it." The series may not be complete, but to this the author sees no objection, as long as nothing but what is actually shown is mentioned in the labels; if the whole is planned according to a carefully-considered scheme, the gaps will in time be filled out.

The latest issue (No. 57) of the Harvard University Bibliographical Contributions deserves wide advertisement and circulation. It is a catalogue of the Molière Collection in the University Library, chiefly derived from that of the late Prof. Ferdinand Bôcher, and has been prepared with infinite pains by Thomas Franklin Currier and Ernest Lewis Gay. From this appears the wide influence of Molière upon the world's dramatic boards, and a remarkable appendix records the English imitations and translations of his plays. Another deals with Molière's portraits. Another is a most serviceable key to the collective editions, by the aid of which any play may be instantly traced to the volume which contains it. The most striking analytic service is rendered in connection with the ten volumes of *Le Moliériste*, whose contents are alphabetically listed.

The rainfall of the monsoon region of Asia is the subject of the leading article in the *Annales de Géographie* for May, the object being mainly to show the effect, not of the *amount* of precipitation, but of its duration, upon the physical and economic life of a country. The whole region, accordingly, is divided into four zones, the first being that in which the rain falls during more than eight months of the year, the others from five to eight, four, and three and less. The similarity of the vegetable life of these zones is shown by the fact that tea is cultivated in Southern China, Japan, Annam, and Ceylon—four countries where the annual precipitation, though differing greatly in amount, is spread over the whole year. Prof. Cvijić of the University of Belgrade shows how the struggle for supremacy in Macedonia between the different Balkan nationalities renders the various ethnographic maps and statistics absolutely unreliable. As an illustration of his point he gives a table of statistics by different writers. The Servian says that there are 2,048,320 Serbs and 57,600 Bulgarians; the Bulgarian claims 1,184,036 Bulgarians and 700 Serbs; while a Greek gives 454,700 as the total number of both peoples.

The rainfall of Africa is the principal subject of Petermann's *Mitteilungen*, number four. To a summary of the observations in different parts of the continent is added a colored map and a list of 368 stations with their average annual precipitation. The largest amount noted, over 10,000 mm., is on the Kamerun coast. The schedule of courses of lectures on geography to be given during the summer semester in thirty-eight German, Austrian, and Swiss universities is suggestive. The geography of the commerce of the world is naturally the leading subject at Leipzig, while at Danzig there is a course upon the German colonies as compared with those of other European countries, some phase of this subject being treated by many of the universities. Among the minor contents of this number are articles on recent volcanic

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eruptions in Samoa and the geology of Sumatra.

Misled by similarity of binding as well as of contents, we last week classed among the Arthur H. Clark Co.'s "Early Western Travels" the inedited works, 'Fordham's Personal Narrative' and 'Audubon's Journal.' They are not reprints; but this really was made apparent in our notice.

—With the publication of Part 8, the Second Catalogue of the Library of the Peabody Institute (Baltimore, 1896-1905) stands completed. These volumes not only register the accessions made to the Library since the appearance of the previous parts, but include many references to older books which it was not possible to include in the earlier catalogue. The thirteen volumes constituting the whole work contain some 658,000 entries, and form a complete index or dictionary of the 168,000 books and pamphlets in the Library. This disproportionate ratio of entries per volume is due to a very extensive system of analytical references to parts of volumes, and it is this which constitutes the distinctive feature of the work and raises it from the level of a mere library catalogue to the rank of a valuable bibliographical tool. Distributed under their appropriate author and subject-headings are to be found thousands of entries for articles in periodicals, publications of American and foreign learned societies, Government publications, collections like those of the Abbé Migne and Muratori, the "Monumenta Germaniæ Historica," the various collections of French historical memoirs, and even entries for single chapters of important works of lesser extent.

—The Second Catalogue exhibits the distinctive features of the first, with improvements in typography and arrangement. Much greater attention has been paid to indexing scientific works, these having been to a great extent intentionally passed over in the earlier catalogue. There is, indeed, some question as to the wisdom of continuing the subject analysis of the English and American periodicals, considering that this work has now been done most comprehensively by so firmly established and so well-known a publication as 'Poole's Index,' and its continuations. On the other hand, the author-entries for articles in these same periodicals are useful, and are not contained in 'Poole.' The inclusion of references to articles in various foreign periodicals is especially welcome. A notable feature of the new catalogue consists in the long tables of contents of the works of famous Americans, as Washington (66 columns), Jefferson (65 columns), and Jay (16 columns). The alphabetical arrangement of the separate items of these tables makes them convenient to consult as indexes, and the distribution of the same items throughout the catalogue under the proper subject-headings cannot but be useful. The long arrays of entries under many of the headings will often be of value. Especial mention should be made of the author and title-index of plays under the word *Drama* (83 columns), containing references to the complete works of the dramatists and to well-known collections of plays, as "Bell's British Theatre." Also worthy of notice are the sections devoted to England, English, and Great Britain (in all nearly 300 columns), France and French (153 columns), United States (363 columns), and other countries. We remark further the seventeen columns devoted to Charles I. of England, containing a catalogue of a noteworthy pamphlet collection. One defect in the arrangement of the catalogue is the division into two or more parts of the alphabetical table of contents for such publications as the Reports of the U. S. Bureau of Ethnology. This is due to the practice of splitting up such series of reports into periods and entering each under the director of the Bureau for the period concerned, rather than placing all together under the name of the Bureau as heading. Considered as a library catalogue, the work well fulfils its acknowledged aim of answering the three questions: "What books are in the library? Does it contain a certain book? What books does it contain relating to a particular subject?"

—That students of comparative literature do not necessarily devote themselves to forgotten and insignificant texts is sufficiently shown by the writings of Prof. Arturo Farinelli of Innsbruck, who is perhaps the most eminent living investigator in that field. His two articles on the relations of Voltaire to Dante, published during the present year in the *Studien zur Vergleichenden Literaturgeschichte* at Berlin, may be taken as a model for the scholarly treatment of an important and interesting subject. These articles will ultimately form a part of a comprehensive work on Dante in France—a general subject of which various phases have already been treated by Farinelli himself, and by Oelsner, Dejob, Bouvy, Counson, and other writers. With abundant detail, Farinelli makes plain that the unfavorable opinion which Voltaire is known to have held of Dante was no whim, but a conviction founded on principles of literary criticism which were generally accepted in the eighteenth century. Voltaire explored all branches of human knowledge, but any investigation requiring time and patience was apt to discourage him, so that he rarely studied any subject deeply. Although he prided himself on his knowledge of Italian, and read Ariosto with ease, he found so many difficulties in the 'Divine Comedy' that he confined his attention to the "Inferno," and scarcely penetrated below the surface of that. Even his conscientious efforts to translate or summarize certain passages resulted in little better than a caricature. Moreover, far from revolutionary in his literary criticism, he rarely went against accepted judgments. Not only was Dante unknown in France, except by name, but all tradition was against studying works of the Middle Ages, or indeed any works which failed to conform to the classical rules of good taste. To pass from the eighteenth century to the fourteenth seemed like passing from light to darkness. Even in Italy, Dante was little understood. Thus, Voltaire's attitude is not in the least surprising, and he deserves credit for having devoted any attention at all to Dante. Certain episodes, particularly those of Francesca and Ugolino, he sincerely admired; and if the obscurity of many parts of the poem repelled him, at any rate he drew attention to Dante in France and in England, and thus paved the way for more intelligent study later.

—Even with the rise of Romanticism there came into France no profound appreciation of Dante. To be sure, the very qualities of the 'Divine Comedy' which had repelled the eighteenth century, aroused the enthusiasm of the Romantic writers; but Dante's influence, still exercised through separate episodes in the poem, was chiefly in the matter of poetic style and picturesque description. As a sequel to Farinelli's articles on Voltaire, one may turn with interest and profit to an article by A. Counson, "Dante et les Romantiques Français," which appeared in 1905 in the *Revue d'Histoire Littéraire de la France*, and to the same author's 'Dante en France,' announced for the present year. Counson treats in detail Dante's influence in France in the first half of the nineteenth century, and concludes that he was read and imitated rather with *grande amore* than with *lungo studio*.

—Two things will prevent Gerhart Hauptmann's latest play, "Und Pippa tanzt!" (Berlin: S. Fischer), from soon becoming very popular: the symbolic character of the story with its atmosphere of deep mysticism; and the dense Silesian dialect, besprinkled with Italian patois. The first, a periodical outburst of Hauptmann's dual nature, recalls his "Versunkene Glocke" and the weird world of elves; the second, from Hauptmann's early environment at Obersalzbrunn and his naturalistic tendencies, reminds us of "De Waber" and "Fuhrmann Henschell." And yet it is possible that in this new play, so carefully worked out in the smallest details, so vivid in its personalities, so free from repulsive content, so chaste, if not lofty, in poetic prose diction, and so stageable—as was shown in its delightful début at the Lessing Theater in Berlin—we have the best of Hauptmann's work since "The Sunken Bell." A glance at the action will show its dramatic strength. The manager of a glass-works in Silesia, a matter-of-fact business man, comes home on a stormy winter's night to find, not the gay revellers of aristocratic society, as in "Michael Kramer," but a company of glass-blowers, woodsmen and others, such as Hauptmann well knows how to describe, drinking and playing cards in the local tavern. Among them is Tagliazoni, an Italian glassmaking expert, who has a beautiful daughter Pippa, a dancing sunbeam from Venice, a ray from the glass-oven and the world of idealism, a fairy-like being, symbolic of all that is fair and enticing. Her father keeps her imprisoned until it suits his pleasure or greed to bring her out. Old Huhn, a former glass-blower and a rough specimen of the raw and brutal mingled with the good, strolls in, and his lusty companions call for a dance by him and Pippa. The suggestion inflames the manager, who offers Tagliazoni ten, twenty, fifty, and finally one hundred lire to produce the girl; and at the bid of "cento!" Tagliazoni calls Pippa downstairs. At midnight another guest arrives — young Michel Hellriegel, a typical, self-confident German *Handwerksbursche*, who, half frozen and starved, awakens the sympathy of the Italian maiden. Huhn, with his gorilla-arm, beckons the girl to dance; she disdains him, but yields to the clamors of the company and the notes of an okarina. Clumsy Huhn tries to follow her fantastic

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footsteps. A fierce quarrel breaks out among the glass-blowers and Tagliazoni, whom they accuse of cheating at cards; he draws a knife, is chased out into the snow and killed. All save Huhn and Pippa follow the assassins; Huhn sees his chance and carries off the fainting girl to a storm-invaded hovel, and there he collects for her rags, wine, and crusts, and even brings in a goat to be milked.

—A stranger's voice, half challenge and half appeal, draws Huhn away; Hellriegel appears but fails to see Pippa, unconscious, in a corner. He pulls out the okarina which he bought at the tavern, and begins to play; Pippa rises to dance, thinking her father calls. Hellriegel, astounded, recognizes her but slowly as flesh and blood; she begs him to fly and save her, but he replies with astonishing indifference that he has magic with which to scale mountains and fly over valleys, and that with a toothpick, like a sword, he can slay Huhn or even dragons! Pippa learns from Hellriegel of her father's death, and realizes that in future she has no one to depend upon but Michel; and at the end of the second act they wander forth, arm in arm, to climb the mountain together in the cold night. The third act shows the glass-works manager in the snow-bound hut of Wann, a mountain seer or German savant of mediæval tendencies, to whom he confesses that he is seeking for Pippa. Wann claps three times and Pippa staggers in, crying that Hellriegel is dying of cold in the snow; and Wann and the manager, preceded by Pippa, hurry to the rescue. In the meantime Huhn finds his way to the hut, steps inside and hides behind the stove. Wann conducts his guests to rest, when Huhn struts forward defiantly; Wann peers at him wonderingly under his hand and then gives way to righteous wrath; the giants wrestle and Huhn falls. Pippa and Hellriegel reappear; the writhing glass-blower is held down, but humanely ministered to, and Wann absents himself, warning Pippa not to dance. Old Huhn's mind wanders and he begs the girl to dance; her heart is touched, and Hellriegel, fingering his okarina, advises her to yield; she dances and falls dead in Wann's arms! A moment later Huhn expires. Hellriegel plays on. Wann joins him in wedlock to Pippa, or rather the "shadow of Pippa"; and Hellriegel, blind, sets forth, not knowing that Pippa is dead, but thinking that she marches at his side. Of all who wish to possess and control the dancing sunbeam, the German Michel alone secures her, albeit in death!

THE HISTORIC PERSONALITY OF STUBBS.

Lectures on Early English History. By William Stubbs, D.D., formerly Bishop of Oxford, and Regius Professor of Modern History in the University of Oxford. Edited by Arthur Hassall, M.A. Longmans, Green & Co. 1906.

We are now much better able to understand Stubbs's attitude towards the study and writing of history than we were at the time of his death, five years ago. For nearly a generation, every one who spoke of him at all lauded him as a paragon of impartiality, and few writers, if judged by their leading works, have better merited such praise. But we can now see also that his mind had a strong native warp which, save for compensating qualities, might have made him an historical pamphleteer. The additional information is contained in three volumes—the 'Letters' (edited last year by Mr. Hutton), the 'Lectures on European History,' and the 'Lectures on Early English History' which Mr. Hassall has just published. On a former occasion we discussed the 'Letters' in so far as they follow the development of Stubbs's career and illustrate the nature of his ecclesiastical predilections. But we found it impossible in a single article to touch upon these subjects and likewise upon the Bishop's character as a historian. To the latter theme we at length return, finding an excuse in the volume before us.

"The 'Lectures' are hardly less important than the 'Letters' for the assistance they give one in estimating the strength of Stubbs's primary impulses. If we judged from the 'Constitutional History' alone, we should conclude that his mind had a strongly judicial and objective cast, that he wrote his paragraphs slowly, and that, possessed though he might be of great learning, his personality would prove somewhat colorless. It cannot be asserted that every reader would derive these impressions from a perusal of Stubbs's masterpiece; but one who did, could furnish a plausible set of reasons for his belief. The facts, however, are utterly at variance with such a diagnosis. Stubbs was an avowed and vigorous Tory, he wrote very fast, and in point of character he was so pronounced as to scandalize weaker brethren among the clergy of his diocese, whether at Chester or Oxford.

The 'Letters' and the 'Lectures,' then, show a much freer sweep of expression than the 'Constitutional History,' and are an indispensable complement to it. Even if we are unwilling to style Stubbs, in the language of Mr. Hutton, "the greatest English historian since Gibbon," common consent places him high enough to justify a detailed study of everything he wrote. Confining attention for the moment to his Lectures, a contrast may be indicated between those which were published during his lifetime and the two volumes which have appeared posthumously. The Oxford lectures published by Stubbs himself are less restrained in style than the 'Constitutional History' and the introductions he wrote for the Rolls Series. They show at times his tone of banter, and, if carefully read, might modify to a considerable extent the impression left by his more formal works. But, having been put forth in a tone of apology, they received less attention than they deserved, and at the best do not reveal the method of teaching which he adopted during his tenure of the History chair. Some of the discourses published by Mr. Hassall would hardly have left Stubbs's own hand for the press in their present unrevised condition, but, as revealing his more spontaneous habits of thought, it is well to have them in their present form.

The 'Lectures on Early English History' were written before the days of Vinogradoff, Maitland, and Round. Occasional inaccuracies also crop up in their allusions to German, French, and Spanish history, as where Lothar of Supplinburg is set down for a mere weakling, and a mistaken view is accepted regarding the relation of the Visigothic conquerors of Spain towards the native population. It would be ridiculous to dwell upon slips which hardly do more than measure the advance of historical knowledge. At most points, even where not an original investigator, Stubbs was well abreast of contemporary information, and seldom made a really important statement without being able to tell where his facts came from. The list of *corrigenda* for these lectures does not concern us here, nor shall we outline the contents. The subjects are all drawn from the constitutional history of England during the Middle Ages; the method followed is broadly comparative. With this preface let us glance at the personal element which enters the volume in the train of pure erudition.

A few passages may first be cited for those who still see in Stubbs the ideal of a scientific, emasculated historian. Take, for instance, the concluding chapter entitled "The Beginnings of the Foreign Policy of England." The whole motive of the tract (we can hardly use any other name) is that England was essentially right in her long contest with France, while France was essentially wrong. As a rider to the foregoing proposition, much is made of the Anglo-German *entente* which existed for long periods together during the Middle Ages. As for France: "It may be true that, up to the time of the French Revolution, there can hardly be said to have been a French people; but such as that people has shown itself since it struggled into actual existence, such was the spirit of its rulers and leaders from time immemorial —aggressive, unscrupulous, false." As for the natural alliance of England and Germany: "We know how cheerfully our fathers endured the taxation by which the English and German races were enabled to destroy the fabric of power raised by the first Napoleon. Still, as of old, England and Germany, whether represented by Prussia or Austria, were found fighting the battles of freedom, and still successful. God send that we never see another such war; but if we do, may we find still the old allies on the same side, with the same good cause, and we need never fear for the same result." As for the main tradition of English foreign policy: "I have not proved that England has always been on the right side in all her foreign wars, but I have put before you facts into which, if you will search for yourselves, you will find, I think, that for the most part it has been so. I am sure you will find that in every European perturbation our country has been on the side of order and freedom." What need to break the moral law by exclaiming, "Our country right or wrong," when "in every European perturbation our country has been on the side of order and freedom"!

Were it necessary to cite further passages from the same lecture, we might place alongside of the foregoing quotations such a dictum as this: "The German and English alike are non-aggressive nations." But the whole discourse illustrates to perfection one side of Stubbs's mind and character. The French he disliked because they were revolutionists in both politics and

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thought. France for him was the antipodes of the land he loved, the land

> "Where Freedom broadens slowly down
> From precedent to precedent."

He loathed the principles of Constituent Assembly and National Convention. He tried forcibly to prevent J. R. Green from reading Renan's 'Vie de Jésus.' Apropos of the Magenta campaign, he writes in one of his letters: "I cannot bear the French and their detestable Emperor, or the wretched Italians, either. I like the Austrians as Germans, and go in for Maria Theresa. As for the imperial family, their despotic and bigoted character comes in quite as much from the French house of Lorraine as from the Hapsburgs." But radicalism in forms far less pronounced than the French type excited his extreme antagonism. "I do not believe," he writes to Freeman, "that a Dissenter could write a History of England"; and to the same correspondent he observes: "I was in hope that experience of Swiss imposture would have opened your eyes to the evil of republican institutions." For most of the national movements which abounded in his generation he had no sympathy. "Do you go in for those horrid Poles?" he asked in 1863. "I think not, so I will not abuse them." And at the time of Garibaldi's celebrated visit to England (1864), his comment upon the incident runs: "I am not quite sure whether the sight of the creature has not rather damped the ardor of some of his admirers. His demeanor is described as theatrical and affected to the last degree; this may partly have been owing to his being tired to death. Great crowds of the working (*i. e.*, drunk and disorderly) classes attended him everywhere."

Many of the clergy could not understand Stubbs's love of chaff, and took everything he said *au grand sérieux*. In quoting forcible utterances from his letters, we must not forget that a letter is a privileged communication, or that a good deal of persiflage is mingled with his dogmatism. A lecture, however, is a more studied piece of composition than a letter, and the bits of dogmatism which it contains must be taken to represent the author's sober convictions. We could make up from the present volume and the 'Lectures on European History' a long list of pronouncements upon important and representative subjects which, while moderate in tone of statement, are not the utterances of a "scientific" historian. "Modern civilization is the work of Christianity, and has inherited nothing from ancient civilization except what Christianity has gathered up into itself and preserved." The last part of this statement is so extreme that we find difficulty in guessing why it should have been made. Brunetière spoke picturesquely when he termed the French Revolution the work of Plutarch, but surely the whole contact between the orators of 1792 and the classical past stands outside the range of Christian influence. A host of other examples from all fields of intellectual culture will occur to every reader who takes a comprehensive view of modern life.

It was one great merit of Stubbs as a historian that in his principal works he avoided the expression of what he must have felt to be mere personal opinion; or, rather, if he disclosed the nature of his opinions, he did so without endeavoring to convey the idea that they were irrefragable truth. A large proportion of those who write about the past think they are neglectful of their duty if they do not inveigh against the characters and institutions they dislike—conveying their disapprobation under the most oracular form. The same didactic tendency is even more often encountered under the guise of generalization. Here Stubbs was equally on his guard against temptation. No one believed more implicitly than he in Divine Providence, but God, according to his judgment, works through secondary agencies, the chief of which is the will of men. But, leaving theology aside, he felt that the differences disclosed by historical phenomena are far more profound than the resemblances, or, as he himself has said:

> "It is certain that greater and more minute knowledge reveals endless differences—leads to an impression rather of infinite diversity than of elemental unity; that although the eye of genius can descry the *one in nature and the other in history*, the admission must be made with two serious drawbacks: first, that it is not every student of history or one in a thousand who possesses the eye of genius; while generalization is a most tempting process to all minds, and thence in nine cases out of ten a generalization is founded rather on ignorance of the points in which the particulars differ than on any strong grasp of the one in which they agree. The more you know of any two persons or events, the less alike they seem; perfect knowledge is independent of, and even inconsistent with, any generalization at all."

This utterance enables us to see why Stubbs used in the 'Constitutional History' those marvellously careful phrases which, save for its learning, are the most striking feature of the work. How far impulse led him in the other direction we have shown by the quotation of downright sentences from his 'Lectures' and 'Letters.' Like other Yorkshiremen, he could be a hard hitter and loved such sport for itself. But any warp of mind which he possessed was corrected by an equally native sanity and breadth of spirit. He used to say that he became a historian because his father set him to decipher and translate charters when he was a boy at Ripon. Step by step throughout the long distance he travelled he never lost touch with the concrete. His favorite pastime, apart from the correction of proof-sheets, was genealogy. In the common-room of Exeter College a question was once asked him at random about the value of a mark in a particular reign, and he delighted the dons by giving the whole history of the coin, with side references to Germany. He amazed a fellow-traveller by reciting the biography of John Cattryck, Bishop of Exeter, when stumbling upon the name 'Catryk" in the floor of Santa Croce. Nor were his technical acquirements less remarkable in the eyes of Freeman and Liebermann. This fact has a distinct bearing upon what we have said regarding the freedom with which he expressed himself in his letters and minor writings. Two things, indeed, stand out from any minute study of Stubbs's works. Despite a marked fondness for antiquarian detail, his largeness of spirit kept him from becoming a pedant; despite the strength of his prepossessions, his reverence for fact prevented him from becoming a pamphleteer.

THE BEGINNINGS OF THE THIRD FRENCH REPUBLIC.

Contemporary France. By Gabriel Hanotaux. Translated from the French. With Portraits. Vol. II. London: Archibald Constable & Co.; New York: G. P. Putnam's Sons. 1905.

This new volume of M. Hanotaux's carries on for just one year the story of that singular provisional period which lasted from the fall of the Second Empire till the establishment of the Third Republic—a year full of events so interesting in themselves and so important in their consequences that the fulness with which the period is described seems in no wise excessive. This year exactly covers the Ministry of the Duke de Broglie, formed after the fall of Thiers in May, 1873, and overthrown by a hostile vote of the legislative Chamber in May, 1874. It was a year of ceaseless negotiation and intrigue—negotiation to effect a fusion between the Legitimist and Orleanist parties; intrigue to keep the three or four monarchical parties together against the Republicans. The Assembly, elected to make peace and elected also under the impulse of a reaction against Bonapartism, was monarchist, though there was in it a very strong Republican minority. The majority, besides the broad division which cut it into three groups, Legitimists, Orleanists, and Bonapartists, was further weakened by the division of the large Legitimist group into several sections, some more, some less extreme. To keep these groups and sections united against the common Republican enemy was no easy task. But a still harder one was to make the only possible monarch consent to receive the crown of France upon the only conditions which could enable the majority of the Assembly to tender it to him.

These persistent efforts, first to persuade enough members of the Assembly to choose the Count de Chambord, "Henry the Fifth," as his partisans called him, to be King, and, secondly, to persuade the Count de Chambord to consent to reign with a constitution, *i. e.*, under a parliamentary system of two Chambers, one of which at least should be elective, fill the greater part of the present volume. The story is intensely interesting, and deserves to be perused even by those within whose personal recollection the events of 1873 lie. It is true that no one of the actors is a man of firstrate intellectual power. It is also true that the central figure, "Henry the Fifth" himself, is in a certain sense a fool, a man of narrow, fixed ideas, unable to see the world around him as it is, and ready to throw away not only his own chances of the throne, but all the results which the devoted loyalty of his adherents had secured, rather than relax the rigid attitude of vindictive antagonism to everything connected with the Revolution. Still, the conflict of moral principles, the triumph of a sense of duty, however perverted and unreasonable, over the strongest promptings of personal ambition, always produces a dramatic situation. Henry the Fifth making the great renunciation has a poetical value. He might, indeed, have been made the hero of a semi-tragic poem,

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based (like the "Philoctetes" of Sophocles) on a moral struggle, had he been the least bit more of a heroic figure.

Alas, he was not a hero! He had not even that superficially chivalric air which made Charles Edward Stuart seem for some few months a sort of hero to his followers. After superhuman exertions, the monarchists of all shades had been brought to unite. The representative of the Orleanist line had made his submission to the legitimate head of the elder branch of the Bourbons. Thiers had been defeated, and Marshal MacMahon, a convinced and loyal Legitimist, installed as provisional head of the executive power. Envoys were dispatched to Frohsdorf, where the Count de Chambord mostly lived, to ascertain how far he would go to adapt himself to modern ideas and something that might be called constitutional government. At last, since his utterances were so vague and guarded that further enlightenment became necessary, an eminently respectable member of the Legitimist party, a bourgeois who had gained some reputation as a fluent speaker and more as a pious and honorable man, M. Chesnelong, proceeded, at the bidding of the Monarchist Committee of Nine, to visit the Count at Salzburg. "Henry the Fifth" consented to accept some kind of constitution, condescendingly declaring that he had never considered pure despotism to be the only alternative to a revolutionary republic. But he would not accept the tricolor flag. To him it was the symbol of the Revolution, associated with anarchy, impiety, and bloodshed, the flag that had waved round the scaffold on which Louis the Sixteenth perished. The most that M. Chesnelong could obtain from the Count was an ambiguous undertaking that he would settle the question of the flag with the Assembly when he returned to France as King. The perplexed and anxious envoy persuaded himself that this utterance left a door of escape, and gave the Committee and his other friends in France, when he returned, a somewhat more favorable version of the Count's declarations than the facts warranted. Then the Monarchists prepared their great *coup*. With infinite difficulty they secured, or believed themselves to have secured, a majority, small, indeed, but sufficient, for inviting "Henry the Fifth" to return to the throne of his ancestors. Then, just before the vote was to be taken, there appeared a letter from Henry the Fifth himself, addressed and sent to M. Chesnelong, but published simultaneously in the *Union* newspaper, the organ of the extreme Legitimists. It was drawn from him by the reports which, assiduously circulated in France by his friends, and sarcastically commented on by his enemies, represented him as having abandoned the lofty principles to which he had hitherto clung. To remove once for all these misconceptions, he declared in this letter that he would not accept any flag but the white flag of Henry the Fourth, "the flag of Arques and Ivry." The letter proceeded:

"My person is nothing, my principle is everything. When France is willing to understand this, she will see the end of her tribulations. I am the necessary pilot, the only one capable of bringing the ship into harbor, because I hold a mission and authority for that purpose. . . . France cannot perish, for Christ still loves His Franks, and when God has determined to save a people, He sees to it that the scepter of justice may be entrusted only to those hands which are strong enough to bear it" (p. 257).

This letter was a bombshell. It scattered and routed the Legitimist party. As events have proved, it destroyed, possibly for ever, the chances of a monarchical restoration in France. All the monarchical groups, except the extreme high-Catholic Legitimists, refused to part with the tricolor. The army would have refused, Marshal MacMahon did refuse. Henry the Fourth won Paris by abjuring his Protestantism. Henry the Fifth lost a throne by insisting that a piece of cotton should have a certain color. Pius the Ninth was reported to have said, "And all this for a napkin."

However, Henry the Fifth did not fully know that he was, to use a phrase current at the time, "throwing a crown out of the window." He seems to have believed that the magic of his name, supported perhaps by the direct interposition of Providence, would still enable him to save France by becoming her King. Shortly after the fatal blow he had given his party, he went secretly to Versailles, where the Chamber was sitting, endeavored to see MacMahon, who would not grant an interview, tried to induce a few of his most devoted friends to make one more effort in his behalf. Recognizing that any such effort was foredoomed to failure, they refused. The chance never recurred; but if it had recurred, there is little reason to think that this obstinate will, supported by a mixture of duty and vanity, would have shown itself any more accommodating.

All this is told with unflagging spirit by M. Hanotaux. He has taken great pains to get at contemporary memoirs, letters, reminiscences, many of them still unpublished. He presents a vivid picture, a narrative full of life, of movement, of color. Especial diligence has been bestowed on the portraits of the leading figures, and some of these are executed with great skill and with a minutely elaborate care in which art has not been always sufficiently careful to conceal itself. Here is a character of the Duke de Broglie, who played so fateful a part in the evolution of the Republic, creating, *malgré lui*, after the attempt to reëstablish monarchy had failed, a system which he disliked and had sought to avert:

"Inheriting as he did the blood of the Neckars and of Madame de Staël, he was a born publicist, a Christian publicist. The practical direction of minds, the politics of religion, education, the moral tendencies and aspirations of peoples in themselves or between one another—such were the subjects that attracted him; he was neither a psychologist nor a philosopher, nor a sower of ideas; he was an inquirer into the inner forces of collectivities, a calculator of the emotions which shake the masses and determine the movements of souls. There was in him much conscientious correctness and knowledge, along with a sober imagination, limited and cool, which could neither give itself a free rein nor become gracious. . . . This dread of geniality rendered the demeanor of this 'honest man' icy" (p. 37).

Not less elaborately studied, down to the smallest refinements of phrase, are the portraits of Marshal MacMahon; of the Count de Chambord, of Léon Gambetta, the most interesting of all the prominent actors of that generation, and the one who came nearest to becoming a figure in European history:

"He was a powerful, broad, abounding personality, such as overflows spontaneously, and fertilizes by overflowing. He possessed in the highest degree the social and political aptitudes which come from the heart, the indescribable human sympathy to which nothing human is ever a stranger, the insinuating grace which means to please, convince, and dominate, in the end, by that sense of conscious authority which in itself is imposing and compels obedience. . . . Always in love with words, he recited [at the Café Procope] the Olynthiacs in Greek, the Catilinarians in Latin, or passages of Rabelais. His inexhaustible memory, his bottomless fund of spirits, his bewildering eloquence, might fatigue his audience, but never himself. . . . His real religion was the cult of the Fatherland, of the city" (p. 58).

M. Hanotaux, like a man of his time, like a reader and admirer of H. Taine, desires to connect political history with the history of letters, of art, of thought. He devotes the last two hundred pages of this volume to a survey of the economic condition of France after the war of 1870-71, and of the causes which enabled her to recover from that terrible blow. He then proceeds to describe the literature of the years 1870-1880, touching briefly on the more eminent names. He traces the movements of thought, not without reference to art and to science. To accomplish such a task adequately needs great philosophic penetration and a wide outlook over the contemporary world of all Europe, as well as a skilful and vivacious pen. M. Hanotaux, however, shines more by his pen than by his philosophy. We do not feel that he has got to the bottom of the questions he discusses. Even his characterizations of the writers of the time have more glitter of phrase than grasp of essentials. Sometimes he seems to be the victim of his own phrases, which are so ingeniously contrived to express *nuances* of view, or epigrammatic summarizations of opposite qualities, as to become almost meaningless. Not to every one is it given to be Tacitean, or to combine the terse force of the ancients with the decadent over-subtlety of the modern. Nevertheless, the book is most interesting—as interesting a piece of contemporary history as has appeared for many a year. It well deserves to find readers on this side of the water.

The Jews of South Carolina. By Barnett A. Elzass, M.D., LL.D., etc., Rabbi of K. K. Beth Elohim, Charleston. Philadelphia: Lippincott. 1905. 8vo, pp. 352.

The author has since 1894 been the minister of the Beth Elohim, the oldest and only important Jewish congregation in Charleston. He was born in 1867 at Eydtkuhnen in East Prussia, pursued his rabbinical studies at London, and came to America in 1888. He availed himself of the public records at Charleston and Columbia, such as the Deed Books (or, as they call them there, "Records of Mesne Conveyances"); he has for colonial times scanned the news items and advertisements of the Charleston *Gazette*, and other newspaper files for later times, whichever of them contained names of Jewish sound; also, the Charleston directories away back to their earliest publication; and last, not least, the minute and account books of his congregation. His book is of the same order

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as hundreds of local and genealogical histories written about "towns" and old families of New England, but appeals perhaps to a larger public, namely, to all the Jews of the United States, as Charleston, next to New York, has the most interesting Jewish antiquity.

The author has, in the columns of the *American Hebrew* of New York, had some sharp disputes with his townsman, Dr. Hühner, mainly as to ages and dates of arrival of some of his eighteenth-century heroes. South Carolina was the first colony in which the Jews were not only tolerated (in that respect Maryland, New York, and Rhode Island preceded), but in which, under the charter, they were, under the general head of "Protestants," *i. e.*, non-Papists, from the very beginning admitted to full citizenship; indeed, they were chosen, out of all proportion to their small number, to offices of trust and honor, both in the colony and in the State. The earliest mention of a Jew (unnamed) is for the year 1695; he was employed to translate a Spanish letter. The Jews then in America were all of the Sephardic or Spanish-Portuguese branch, coming over from Amsterdam, London, or the West Indies. In a footnote to page 27, the author, referring to Isaac de Paz, a "Charles Town" merchant in 1738, says: "There are many [of his] descendants in South Carolina. They are no longer identified with the Jewish faith." The same may be said of many of the other old families, not only in Charleston, but also in New York, Philadelphia, and Richmond. In short, his sons or grandsons, daughters or granddaughters, married Christian wives and husbands; thus the later descendants were swallowed up in the Gentile population. The causes are not far to seek. The Sephardic Jews were too few to find fit spouses among themselves; being in manners, education, and wealth equal to their Christian neighbors, they met among these no repugnance to intermarriage. Again, while, after 1750, many German and Polish families came into the colony, who willingly adopted the Sephardic ritual, the Spanish Jews treated them as equals only in the synagogue, not in social intercourse, because of their lower level of culture; when entering into wedlock, they would rather step out of their race and faith than down from their social level.

In 1800, our author says, Charleston, with one hundred families and five hundred souls, held the largest Jewish community in the United States, the whole Jewish population of the country hardly exceeding 2,500. Among the arrivals during the eighteenth century, perhaps the most interesting is Francis Salvador, a rich young man, whose grandfather had already obtained his armorial bearings from the two kings-at-arms of England, and who came over in 1773, bought a plantation in District Ninety-six, was in 1774 and again in 1775 chosen a deputy to the Revolutionary Provincial Congress, took part in the latter in framing a State Constitution, and on the second of August was killed at Oconee Creek in a battle between the South Carolina militia in which he bore command, and a force of Tories and Indians. Among later names of prominence we find that of Major M. M. Noah, who, when still a young man, removed to New York, where he became a well-known journalist, conspicuous for his plan to found a Jewish farming colony near Niagara Falls; Solomon Heydenfeldt, who went off to California and reached great prominence on the bench of its Supreme Court; and Uriah Levy, whose kinship to the well-known naval officer Uriah P. Levy is not set forth. Philip Phillips, for many years the busiest man at the Supreme Court bar; Lewis C. Levin, the Philadelphia Congressman at the head of the "Native American" party, and Dr. David C. De Leon, first Surgeon-General of the Confederate army, were also born and bred as Jews in Charleston.

The Jews of Charleston were the first in America, and, after Hamburg and Berlin, the first anywhere, to introduce striking reforms in public worship. In 1824, a part of the Beth Elohim congregation, being outvoted on a proposition to modernize the services, set themselves up as a body of "Reformed Israelites." For a while the body grew in numbers, but it collapsed in 1832, partly because they took the radical step of worshipping with bare heads, but mainly because they had no preacher, without whom a modern service is dead. They returned to the old synagogue, but in 1836 a new minister, Gustav Poznanski from Storchnest, Province of Posen, caused another split by insisting on organ music. This time the reformers prevailed; the conservatives formed a new congregation, *Shearith Israel*, which later on received new accessions, when Poznanski proposed and carried the abolition of the "second days of festival of the exile," which custom has added to the Scriptural days. The seceders unwisely sued for possession of the church property, taking the ground that the party in possession was violating the charter which bound the congregation Beth Elohim down to the "Sephardic ritual." The Supreme Court held that doctrines and rituals naturally change in the course of ages, and that courts of justice cannot step in to stop this development. The two congregations were at war for many years—a war which embittered all social relations between reformers and conservatives, and lasted till 1866, when the common poverty of both parties compelled peace, and all returned into the old "Beth Elohim" synagogue on a common platform. What this platform was, and how far the ritual was then or has since been reformed, the author fails to tell his readers.

The author touches briefly on the smaller communities at Georgetown, Camden, and Columbia, the first-named quite an early offshoot of Charleston; while the congregation at the State capital is rather modern. In referring to old customs, he is somewhat shamefaced. Thus, he refers to an item of outlay in an old account book for painting a Mikwah, and of wages paid to a Goy; but he only defines the former as something now almost obsolete, and the latter as something almost unintelligible to the present generation.

Falckner's Accurate Narrative of Pennsylvania. Translation and Introduction by Julius Friedrich Sachse, Litt.D. Philadelphia. 1905.

This volume, originally issued for the Pennsylvania German Society, is a reprint of a set of questions propounded in 1702 to Daniel Falckner by Pastor Augustus Hermann Francke, the head of the Pietist movement in Germany. Falckner had but recently returned from a stay of three years in Pennsylvania, and Francke desired to make use of the young man's intimate knowledge of the new land to assist in bringing about a general Pietist movement toward Penn's colony. In themselves, and considered apart from their historical surroundings, neither questions nor answers are of great social or historical interest. Falckner saw and reported nothing concerning the new land that others had not seen or reported before him. He is sufficiently enthusiastic to be sure of awakening interest in the scheme; sufficiently plain and direct to commend himself to the reason of people of very moderate culture; and sufficiently truthful to arouse no false hopes of easy golden gain. He indicates means of transport, dangers of transit from war, from thieves, and from drunken sailors; lists the necessary baggage, enumerates varieties of supplies; suggests schemes of investment and methods of development for those investments, and carefully pictures the natural and social features of the new colony. These details undoubtedly formed a trustworthy guide for some thousands of early Palatines, but they can lay claim to reveal little if anything that we have not learned from other sources.

And yet the volume has a potentiality out of all proportion to its matter. In a certain sense it made Pennsylvania, for its influence really began the German movement of the eighteenth century that in twenty years added 40,000 to the population of the colony. Of all the colonies Pennsylvania was, without doubt, the most widely advertised. From its inception, Penn and Furly had made diligent use of printer's ink. In 1681 the 'Account of the Province of Pennsylvania' was translated into German and Dutch by Furly, and this was soon followed by other and similar tracts, all of which were generously distributed throughout the Rhine valley, while Penn was making his first voyage in the *Welcome*. Six months before the settlement at Philadelphia, Jacob Telner and Dirck Sipman of Crefeld in Lower Palatinate had made a purchase of 15,000 acres covering the site of Germantown, and, a year after Penn's coming, the first band of Germans, from Krisheim and Crefeld, arrived under the guidance of Francis Daniel Prætorius. For nearly twenty years from this date, however, the tide of immigration was slow. There was needed a compelling influence on the other Continent.

That impulse came from the Revocation of the Edict of Nantes in 1685. Thousands of fugitives from France crowded over into the Rhine country, and economic conditions, hardly yet recovered from the stunting effect of the Thirty Years' War, rapidly became unbearable. The growth of the Pietist movement, too, was making deep lines of demarcation within the State Church, and intolerance was no less accentuated between factions than it had been in the days of the great church struggle between Catholic and Protestant. To this let us add the miseries brought on by the slow progress of the war that attempted to determine what grandson should sit on the throne of Spain, and we have gathered together at least three of the forces un-

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der whose impulse the famous migration commenced.

In the meantime a few Germans were drifting into the colony. Of these, one group that accompanied Magister Kelpius to settle on the Wissahickon, in 1694, contained a young man, Daniel Falckner, then twenty-eight years of age. Three years later he returned to the Fatherland to report the condition of the Pietist movement in America, and on this occasion it was that Francke propounded his 73 questions. These, amplified to 103 in a second edition, were diligently circulated among the German principalities, and almost immediately the new *Völkerauswanderung* was begun. To Francke this migration meant the development of a Pietist colony in America. In the outcome it became a veritable stampede of people of all sorts. Pietism in the New World found itself as intolerant and as quarrelsome as it had been in Europe, and lines of separation were sharply drawn. Dunkard, Mennonite, Seventh Day Baptist, broke away from each other to found exclusive communities. But meanwhile the steady influx of those whose sole hope lay in finding a new home, surrounded all these exclusive communities with an inchoate multitude whose increasing inertia rapidly made the growth of the Pietist movement a mere notion. Many of the early Germans had been cultured men, and most of them had been inspired by ideals that would undoubtedly, if it had been possible to realize them, have made Pennsylvania one of the most progressive of all the colonies. But the great mass of the later comers were ignorant of everything save the willingness to do the hardest kind of work in solitude. They had no ideals, and they desired to know no community. To escape social organism, they attempted to bury themselves in the solitude of widely separated farms in the wilderness. They grew up to look out for themselves as though there were no community of interest beyond the farm and the village. Beneath this flood, that which Pietism might have done for the colony was submerged; and yet to-day we wonder how Pennsylvania can suffer so quietly under the tyranny of bossism. From the time of Franklin to that of Quay, the State has never known, or perhaps never wanted to know, anything but the lash.

The volume is handsomely made up, and it contains valuable reprints and portraits that must prove useful and necessary to the historian. Much praise cannot be given to the work of the translator, whose version is at times rugged and literal to the point of comicality. It is labors of love such as this, however, that blaze the way for the historian.

Courts and Procedure in England and in New Jersey. By Charles H. Hartshorne. Newark, N. J.: Soney & Sage. 1905.

As a rule, we look upon "New Jersey law" as good. Its judges have a secure tenure, its bar is well-trained, and its reported decisions have a high standing. Notwithstanding all this, it is the object of this little volume of Mr. Hartshorne's to show that its procedure is antiquated, cumbrous and expensive, and that by comparison with the reformed procedure of England under the Judicature Act of 1873, it does not conform to the demands of a civilized State. A great deal of what he says would apply to New York and many other American States, the inhabitants of which live in blissful ignorance that, since the code reforms of fifty years ago, American communities have fallen more and more behindhand in developing the true principles of a simple and inexpensive "adjective" law.

The principles of the English procedure of to-day are, first, the unification of jurisdiction, so that (excepting county and local courts) every judge and every division has the full powers of all the others; second, the unification of procedure (a single form of action); third, judicial control over procedure, as distinguished from statutory control; fourth, the complete settlement of the whole controversy in one proceeding; fifth, the right to bring in parties whenever necessary; sixth, the right to join, or disjoin, causes of action, as occasion may require. Of these the one which lies at the root of all the others is that of judicial control; the unification of procedure and of jurisdiction has been attempted in this country, but the ultimate control of the whole business has always been left with the Legislature. The consequence is that a code of procedure, like that of New York, once adopted, the Legislature is occupied year after year in adding to and changing it—many of the changes being little procedure "jobs" got up to serve the ends of particular litigants—till at the end of fifty years the litigation over procedure has swollen to such proportions as to threaten to swamp the whole administration of justice. The constant cry is now, "Give us more judges—the present courts cannot keep up with their business"—the fact being that the business is being steadily inflated by the multiplication of statutes, every word of which requires, or gives the opportunity for, litigation to determine its meaning. In New Jersey, where this evil is probably far less than in New York, there are 937 sections of acts dealing with procedure.

In New Jersey there are no less than nine courts having different jurisdictions, so that a mistake made by a suitor in selecting the court in which to sue may be, and often is, fatal (Mr. Hartshorne estimates at about 5 per cent. the number of failures or delays of justice from this or connected causes in chancery); there are many different kinds of action, and for the suitor who cannot discriminate correctly between them there is usually no salvation; there is a very limited judicial control over procedure, the whole system being at the mercy of the Legislature. Now this cumbrous system works, no doubt, better than from this statement would seem likely; but there are statistics as to the judicial machinery of New Jersey as compared with England which give startling point to Mr. Hartshorne's criticism. Assuming that the work is equally well done in the two jurisdictions—system for system—it takes forty-nine judges (local courts being excluded) to administer justice to 1,833,669 people in New Jersey, while in England justice is administered (local courts being again excluded) to 32,091,907 people by ninety-two judges. Under one system a single judge answers for 348,828 persons, under the other for 40,949. These facts might not be conclusive in themselves, but they certainly reinforce the argument derived from natural reason. We certainly speak within bounds when we say that much the same condition of things will be found, on examination, to exist within most other American States.

Mr. Hartshorne's volume is exceedingly valuable because it is an unsparing exposition of the essential difference between what is really our antiquated and still unreformed American procedure and a thoroughly good system, perfectly adapted to our courts and legal habits, and now in operation for a generation. We hear a great deal of the "Law's Delay," and for good reason. What any one can see from Mr. Hartshorne's pages is that the cure lies not in the multiplication of courts and judges, but in the adoption of the fundamental principles which have guided the English reform.

The History of Concord, Massachusetts. Vol. I.: Colonial Concord. By Alfred Sereno Hudson. Concord: The Erudite Press.

This work has been put forth in good faith by a man of simple parts who is immersed in his subject, and desirous of taking his readers into full confidence. The stout volume contains over five hundred pages, including a facsimile of a map of eastern Massachusetts, dated 1634, an intelligently contrived but not elaborate index, a synoptical list of chapters, and numerous and agreeable illustrations which relate in no way whatsoever to the immediate text, but are almost wholly concerned with the portraiture and topography of literary Concord of the past eighty years. There are many illiteracies and misspellings, the blame for which should fall less upon the author than upon his printing-office, which, by some unexplained irony, is called the "Erudite Press."

Faithful to the promise of the title-page, the text is closely confined to the colonial period; but the mode of presentation is extraordinary indeed to those accustomed to the prosaic methods of town and village historians. Mr. Hudson has tried to transport his readers and himself back two hundred years or more, as in a vision. In imagination we sit before the humble firesides of the first settlers; hear and join in their gossip, superstitions, and communings, social and religious; inspect their farm lands and homesteads, and mark well and remember their boundaries and their family histories. At the same moment we are supposed to be living in the present, and viewing these days through the customary haze of retrospect. It is asking a good deal of any one to fancy himself in two centuries at the same time, but Mr. Hudson's humor is insistent on this point, and he keeps up the illusion, which is, unfortunately, no illusion whatever, through half the volume, and then finds himself on the safe road of steady and progressive narrative.

Mr. Lowell, in his famous essay on "Witchcraft," pays a tribute to Mr. Upham's attempt to revivify the life of ancient Salem: "We are made partners in parish and village feuds, we share in the chimney-corner gossip. . . . To know the kind of life these people led, the kind of place they dwelt in, and the tenor of their thought, makes much real to us that was conjectural before." Something of this

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sort Mr. Hudson, with an almost pathetic earnestness, has attempted; but the poor reader, not so familiar as the author with riding on Fancy's steed, is jolted from past to present, and back again, until he is fain to slip from the saddle. Not everybody can listen to quotations from Whittier, Lowell, and Wordsworth, cited in the first half of the seventeenth century in Concord village, without getting what in boyish slang is called a "jar." If Nature makes no jump, Mr. Hudson certainly does when he breaks his narrative short off on page 63, and, without a word of explanation, takes it up again on page 79.

Notwithstanding these violent requisitions on the imaginative faculty, there are gradually disclosed throughout this disordered pattern of phantasy many curious old customs and phrases, used with such entire familiarity that, were it not for the suspicions excited by various typographical inaccuracies, we might be persuaded of their fidelity to facts. Our learning does not permit us to challenge such words as "nokake," "quidonies," "typocias," "lossets," "twifflers," and "Luthern" windows; but we cannot think that even the earliest of settlers advisedly said "one pence," or that "grooming cake" was used at the festivities following a childbirth, when the rest of the English-speaking world was eating groaning-cake. It is not the actual errors which prove most disturbing, but the sense of uncertainty created by such assertions as that "William Evarts" was Secretary of State in Grant's Cabinet. If incidents that have occurred within thirty years are wrongly stated, how shall we feel secure concerning the happenings of more than two centuries ago?

It would have been well for Mr. Hudson had he placed his store of information—and it is a large one—in the hands of some one competent in the joinery of books, who might have brought orderliness out of the inchoate, and fashioned a work more to the comprehension of ordinary men.

The Life of John Wesley. By Prof. C. T. Winchester. Macmillan Co. 1906.

So fair, calm, and lucid a biography as this can be read with full sympathy. It is the story of the founder of Methodism by a loyal disciple, and no less a portrayal of the man in his lights and shadows, his largeness and his limitations—all within 300 pages. "He was not a perfect man, and his followers then and since have perhaps often idealized him." He made mistakes, notably as to the American war. "On historical and scientific questions he was liable to be the prey of the last plausibly reasoned book he had read," "his deduction was much better than his induction." His credulity is here enlarged upon (pp. 279-281). He "had very little gift of humor," and that little was extremely dry and mostly satiric. He shared the sentimentalism of his age (pp. 284-5). "He was not raised up to write books," and most of his "are doubtless destined to oblivion," though the Journal "is immortal"; he "had not that union of imagination and passion and that special gift of phrase which make writing literature." (Mr. Winchester makes less than others of Wesley's poetic talent, and calls his translations "sometimes bald"; the word "Hymns" is not a caption in the index). "Something of his early asceticism survived all his days." At Oxford and in Savannah, though "certainly a Christian, and of a noble sort" (pp. 33, 53), he was an "uneasy, self-questioning mystic," his dominant motive the desire for assurance of his own salvation; but this ceased in 1738 with his "conversion," which is here (p. 58) regarded, with Professor James, as a "shifting of character to higher levels." In strange contrast with his usual knowledge (and command) of human nature were his ill-judged and ill-starred relations with Sophy Hopkey, 1737, and Grace Murray, 1748-9, and later his purely prudential marriage. Earlier accounts differ somewhat from Mr. Winchester's as to the two heart-affairs, and say much more about their painful effect on the lover's feelings and reputation.

Thus, in one of his finest hymns, indited on the voyage back to England:

"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there."

The "thing," it is believed, was the girl in Georgia. The entanglement with Mrs. Murray not only drove him likewise to the muse for solace, but caused a scandal which threatened his influence, though soon forgotten and not mentioned in this volume.

Wesley's love of letters and logic, his "exaggerated passion for reasoning," his refinement and courtesy—above all, his conservative temper, "by native disposition the friend of order rather than of freedom"—seem doubtful tools for his peculiar task; but most of his traits marked him for it. "He was the most self-possessed of men. He had no moods, no unregulated impulses. He never let himself go. He was not the man to fling his inkstand at the devil. He never hurried, never worried; his life was a pattern of order and precision." Once he realized his mission, his iron will, his mastery of men, and his splendid organizing and executive ability, backed by his fearlessness and his immense power of labor and endurance, became the servants of an altruistic devotion that was an efficient substitute for fanaticism; for fanatic he was not. "Ambition, in any bad sense, he had none. It was not power he wanted, but influence and opportunity"; and to this end he sacrificed his tastes and inclinations as a gentleman, a scholar, and a churchman. A great work had to be done; nobody else could do it; so he became "Pope John," "absolute commander of the army." To push and maintain the cause, he used, not such means as he preferred, but such as facts permitted or required. He did things which his brother and chief helper abhorred: deploring separatism, he started the greatest schism of his time. Yet the lengths to which the reformer went are hardly more notable than the moderation of the man. He did not respect "the amorous style of praying and the luscious style of preaching" (p. 121). He little valued controversy, and left it mainly to his friends. Probably his sharpest reply to his foes is from his preface to the 'Arminian Magazine' (not cited by this biographer): "They have defended their dear Decrees with logic worthy of Bedlam and language worthy of Billingsgate"—which was quite true. The mild Charles Wesley, in his hymns, dealt the fiercest blows at hypercalvinism. John was in his way a liberal (for this see pp. 209-212). "The distinguishing marks of a Methodist," he wrote in 1742, "are not his opinions of any sort." If he put vital religion, as he understood it, above everything else, the secular mind may honor his visible and practical results, and the qualities in him which made these possible. Matthew Arnold's academic disregard for him as a second-class man will hardly stand: inferior men do not reform the morals of a nation. Professor Winchester finely says: "It is not the Wesleyan system, but Wesley, that calls for our admiration." When he asks, of all the great men of that age, "Whose motives were so pure, whose life was so unselfish, whose character was so spotless?" one may be content merely to substitute the comparative for the superlative. This writer has given us, in brief space, probably the clearest view of his hero.

Poetry and the Individual: An Analysis of the Imaginative Life in Relation to the Creative Spirit in Man and Nature. By Hartley Burr Alexander. G. P. Putnam's Sons. 1906.

We have in Mr. Alexander's volume the courageous attempt of an idealist not merely to refute those matter-of-fact critics who cannot see that poetry has anything of importance to offer to an age which wants realities rather than the unsubstantial fictions of the imagination, but to carry the war right into the camp of the enemy, and show that it is the poet after all, and not the scientist, who holds the key to the fundamental realities of life. It would hardly take the "Ph.D. (Columbia)" of the title-page to identify in much of the author's thought the fruitage of the idealistic seed which Professor Woodberry has been scattering at Columbia during recent years. Indeed, Mr. Alexander hardly retains a sufficient degree of self-control when occasion comes to use the *ipsissima verba* of his oracle. "To quote from the 'New Defence of Poetry' partakes somewhat of the desecrative boldness that transplants a rare exotic or plucks the wild rose from its native prairie." But we must not do him an injustice. He writes as no slavish follower of any master, and the thoughts that have influenced him, from whatever source, have been fused in the crucible of his own intellectual processes.

The "psychical matrix" of poetry is *mood*, a mental attitude neither strictly intellectual nor emotional, but partaking of both, and adding to the combination a subtle tone and quality having its origin in the predispositions of the individual soul. This peculiar mood is a kind of *insight*, leading the poet not along the straight and well-paved paths of colorless intellectual truth, nor yet into the mire of mere personal bias, born of the emotions, but conducting him rather to a point of view from which are revealed the deep-lying secrets of character. It follows, then, that the expression of this mood, true poetry, represents an insight into our spiritual diatheses, into the nature of that which is most native and enduring in us, into reality more fundamental and inevitable than any other. Of course, the world at large will not drop the market reports for the anthologies on the strength of Mr. Alexander's argument for

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this position. "After I've sent you to Hades for your trickery," cried Hegio to Tyndarus, in "The Captives," "I don't care what people call it. Just so you do actually die, they may say you're *alive*, for all I care." And if the man of mercantile mind gets the dollars, it does not worry him to be told that they are mere empty baubles, and that his poetic neighbor, with no bank account, has the only enduring fortune, after all.

The poetic insight in its most clarified state, our author holds, is essentially optimistic. The pessimistic poets, like Poe, are men of restricted creation, uttering but a partial message, however true it may be so far as it goes. And yet the widespread questioning of the worth of life cannot be disregarded. We must seek an explanation of it, and we find this in the reflection of an advanced state of culture upon the continually thwarted struggle, not for existence, but for an *ideal* existence. It is on Fifth Avenue, not on the lower East Side, that the worth of life is denied because it will not yield the things that are desired. And Nature, by injecting a suicidal element into this hypersensitive, pessimistic mood, eliminates it as it is evolved, and thus protects the race against the menace of its contagion. The massses do regard existence as worth while, and the man of culture, too, must be persuaded that it is worth while.

The conclusion is inevitable: the soul must occupy itself in this life with the quest for some ideal good, and this good must be attainable in sufficient degree to convince the seeker that his search has not been in vain. This good cannot be mere knowledge. All human experience testifies to the bitterness of the dregs beneath the deceitful surface of that cup. There remain three other types of possible good, the emotional, the religious, and the æsthetic, somewhat interwoven but essentially separable, none the less. The first is evanescent, without the objective orientation which alone could give it worth, forcing the searcher ever to fix his attention upon agencies which of themselves defeat the desired fruition, and thus ending in restlessness and dissatisfaction. As to religious good, the value of it, our author thinks, must lie in what it has to offer in the life here given. "It must be a terrestrially attainable worth; even religious faith itself, if that is supreme, must be valued for what it now is, not for what it promises." As for the more idealistic side of the moral and religious life, that can be separated and carried over into the third type, the *æsthetic* good, giving us in the apprehension of beauty, and especially through the poetic insight, a conception which is comprehensive enough to "supplement all insufficiencies, and gather into itself what elements of final adequacy have been attained" from any and all sources. But, after all, man's divining power has its limits. He feels his way out into the vast like some solitary sun trying to pierce a boundless gloom which no reach of its rays can ever fully sound; and if his mind surrenders to the conception of its comparative powerlessness, a hopeless pessimism is the result. The true attitude of the poetic soul, however, is that of unquenchable aspiration, not of cowardly surrender. It may be necessary to pass to spiritual beauty over a path of pain, but the eye must be kept upon the goal, not upon the infelicities of the route.

Such, in substance, are some of the conclusions to which Mr. Alexander's argument leads. Doubtless many will question the validity of his logical process at various points, and a still larger number will find it extremely difficult to read his pages with confident grasp of his meaning, for it is not the habit of the day to carry such discussions quite as far beneath the surface as he has presumed to go. We agree with him, however, in the conviction that "criticism, whether of art or of life, suffers less from the rigor of metaphysical searchings than from need of them." His book is plainly not for the multitude, but thoughtful students of the higher forms of literature and art in their relation to the inner life will do well to give it serious attention.

Historic Styles in Furniture. By Virginia Robie. Chicago: Herbert S. Stone; New York: Fox, Duffield & Co. 1905.

This small, square book, bound in boards, contains 190 pages of text, and nearly every page has an illustration, generally a half-tone. These are selected with considerable judgment, as representing the different styles discussed, and are drawn from very many sources, not commonly mentioned. The text undertakes to traverse a long historical sequence. It is divided into fourteen chapters, and the record begins with the earlier Middle Ages and ends with "Colonial Furniture," viz., of the colonies of America. It is evident that such a book, unless disfigured by very great misstatements, must be of use to persons beginning to interest themselves in this branch of decorative art. Mistakes, however, are discoverable, and some of them seem as if caused by a lack of knowledge of the actual pieces—by the drawing of all information about them from printed authorities which were, perhaps, not perfectly understood. The most surprising of these misstatements is in connection with that same Boulle work concerning which the author of the big and costly Windsor Castle book was found to have been so careful. The new treatise explains the patterns of tortoise-shell and metal as if the brass were pinned on, outside of the shell, or the shell outside of the brass—one or the other. The fact of its being an inlay with one uniform and perfectly polished surface does not seem to have occurred to the writer. A somewhat less serious mistake is that made in connection with the supposed origin of Vernis-Martin. It is explained that "panels of Chinese woodwork were inserted in French furniture," and that this combination could not long be tolerated—hence the origin of "a preparation which had the properties of lacquer" invented by a Dutch cabinet-maker named Huygens. But nothing is more striking in the furniture of the seventeenth and the first half of the eighteenth centuries than the eagerness of the Dutch artists to imitate, not so much Chinese as Japanese lacquer-work. Whenever they could get a panel of the real Oriental thing, they used it; and that it was used with eager satisfaction is shown by the splendid mounts in which both French and Dutch set up the pieces of Eastern decoration. But such pieces were not common—they had to be brought by slow-sailing ships of small burden; when they gave out, the Dutch and the Flemish and even the French artist enjoyed very much making the quasi-Oriental designs of which he found himself capable, and the decorated cabinets and clock cases, with varnish-painted designs upon them, which we used to mistake fifty years ago for the real Oriental thing. Even vases of Delft ware were taken in hand, and their cool blue-and-white picked out and thrown into relief by partial surface-adornment in lacquer. Under the name of *Vernis de Chine* and the like, brilliant and translucent varnishes were imported from eastern Asia, and when the four brothers Martin began to be famous as cabinet-makers, about the year 1750, it was chiefly because of the magnificent lustre of their varnished pieces, which were assumed to be Chinese Fashion, or Japanese Fashion, even when they had that which the Oriental pieces seldom had, a brilliant gold ground, and the paintings on it in something very like relief, so strong and bold were they.

But we have no right to ask a small handbook to go into these minutiæ, and, again, it is with great difficulty that a compilation of this sort can be saved from very serious error.

Seashore Life: The Invertebrates of the New York Coast and the Adjacent Coast Region. By Alfred Goldsborough Mayer. (New York Aquarium Series, No. 1.) A. S. Barnes & Co. 1906. 8vo, pp. 181. Illustrated.

This book is the first of a proposed series designed to illustrate the common animals of the coast for the purposes of nature study, and in a general way to serve as a guide to persons visiting the seashore or the exhibit of the New York Aquarium. The forms treated of are very largely those which may be seen alive at the Aquarium from time to time, and many of the illustrations are from photographs taken by the author from living specimens in the tanks of that institution. Dr. Mayer is well known as a student of invertebrates, lately the Director of the Museum of the Brooklyn Institute, and now of the marine laboratory of the Carnegie Institution at the Dry Tortugas. His reputation is a sufficient guarantee of the accuracy of the work from a scientific standpoint, though it is intended to be of a thoroughly popular character. He has made a gift of the book to the New York Zoölogical Society, which is responsible for the conduct of the Aquarium, and the proceeds of its sale will be devoted to the improvement of that establishment.

The book attempts to present in untechnical language a description, with illustrations, of the larger and more conspicuous marine invertebrates of the coast of New York; but in order to increase its general usefulness, there have been included references to the habits of a few creatures from other regions. It is not intended to be a textbook of systematic zoölogy, but rather to increase the popular interest in the life and habits of our marine animals and to illustrate their characteristics. It is hoped that the book will serve to render the collections in the Aquarium and mu-

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seums of New York more intelligible to the visitor, and to aid in the educational work which is their most important function. The different groups are briefly but sufficiently described, and are illustrated by a series of 119 half-tones of exceptionally good quality, nearly all of which are from photographs taken from the animals themselves. Half-tones are so frequently obscure and unsatisfactory that we feel disposed to emphasize the success attained in this instance. A perusal of the text leads to the conclusion that it combines interest with accuracy in an exemplary degree, and is well qualified to meet the requirements of the intelligent reader who may yet be without technical training in zoölogy. The author and the Society alike seem entitled to congratulations on the success with which their purpose has been carried out. If the series is continued by works of a similar quality, it will be very sure to meet with popular appreciation and be widely useful.

BOOKS OF THE WEEK.

A Discrepant World. Longmans. $2.
Alexander, DeAlva Stanwood. A Political History of the State of New York. 2 vols. Henry Holt & Co. $2.50 net per volume.
Bangs, John Kendrick. R. Holmes & Co. Harpers. $1.25.
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Bayard, Chevalier, The Right Joyous and Pleasant History of. Imported by Scribners. $1:25 net.
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Beaumont and Fletcher. Vol. II. Cambridge, Eng.: University Press.
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Churchill, Winston. Coniston. Macmillan Co.
Clay, Albert T. Documents from the Temple Archives of Nippur. Vols. XIV. and XV.: Babylonian Expedition. Philadelphia: University of Pennsylvania.
Commercial Handbook of Canada. Edited by Ernest Heaton. Toronto: Heaton's Agency. 60 cents.
Cooke, Jane Grosvenor. The Ancient Miracle. A. S. Barnes & Co. $1.50.
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Dowd, Alice M. Our Common Wild Flowers. Boston: Richard G. Badger.
Dubois, Abbé J. A. Hindu Manners, Customs and Ceremonies. Translated by Henry K. Beauchamp. Henry Frowde.
Egerton, H. E. The Claims of the Study of Colonial History upon the Attention of the University of Oxford. Henry Frowde.
Eight Dramas of Calderon. Translated by Edward FitzGerald, Macmillan Co. $1.50.
Fairweather, Mary. The Passion Stroke: A Tale of Ancient Masonry. Boston: Richard G. Badger.
Freneau, Philip. The American Village. Providence, R. I.
George Douglas, Eighth Duke of Argyll. Edited by the Dowager Duchess of Argyll. 2 vols. Dutton.
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Hayve, O. B. Foolish Etiquette. Boston: John W. Luce & Co.
Hobson, Florence Edgar. Shifting Scenes. London: Arthur C. Fifield. 75 cents.
Houghton, Louise Seymour. Hebrew Life and Thought. The University of Chicago Press. $1.50 net.
Hutton, William Holden. Burford Papers. Dutton.
Kauffman, Reginald Wright. Miss Frances Bair, Detective. Boston: L. C. Page & Co.
Lee, J. Fitzgerald. The Greater Exodus. London: Elliot Stock.
Leonard, Mary Hall. My Lady of the Search-Light. The Grafton Press. 75 cents.
Minutes of the Common Council of the City of New York, 1675-1776. 8 vols. Dodd, Mead & Co.
Molesworth, Mrs. The Wrong Envelope, and Other Stories. Macmillan Co. $1.50.
Montgomery, Helen Barrett. Christus Redemptor. Macmillan Co. 50 cents net.
Morley, John. Literary Essays. London: Arthur L. Humphreys.
My Log Book. Dutton. $1.25
Nelson's Encyclopædia. Edited by Frank M. Colby and George Sandeman. Vol. I. Thomas Nelson & Sons.
Nesbitt, Frances E. Algeria and Tunis. Macmillan Co. $6.
Ostertag, Robert. Handbook of Meat Inspection. Translated by Early Vernon Wilcox. William R. Jenkins.
Pearl: A Fourteenth-Century Poem. Translated by G. G. Coulton. London: David Nutt.
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Santa Anna, Antonio López de. Mi Historia Militar y Política. Mexico: Ch. Bouret.
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Shortland, Julia Eliza. Restdale. Burre Publishing Co. $1.50.
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